

THOMAS ADDRESSES

OF WORTH WORTH D.D.

OF THE OF LINCOLN

1876

40



From the Author,



DIOCESAN ADDRESSES.

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RIVINGTONS, WATERLOO PLACE.

DIOCESAN ADDRESSES

DELIVERED AT HIS

THIRD TRIENNIAL VISITATION,

IN THE YEAR 1876.

By CHR. WORDSWORTH, D.D.,

BISHOP OF LINCOLN.

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¹ In the present year (1876) the number ordained in the Diocese will exceed the average by 20.

² Proposals for which are contained in the author's *Irenicum Wesleyanum*.

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DIOCESAN ADDRESSES.

FIRST ADDRESS.

BRETHREN OF THE CLERGY AND LAITY.

WE are met together at a time when events seem to be at hand which, with God's help, may lead the Church of Christ to a glorious triumph of the Faith by a severe discipline of trial. In the words of the Prophet Isaiah, "The Lord is making bare His holy arm in the sight of all nations." ¹

At a Visitation of this Diocese six years ago, your attention was called to the fact that on the 18th of July of that year, the Bishop of Rome, in the Vatican Council, held in St. Peter's Church, (in a storm of thunder and lightning) declared himself Infallible, and pronounced an anathema on all who dispute his claim to Infallibility, not only in matters of faith, but also of practice; and that the next day after that declaration, the War broke out which humbled that great Nation that had long upheld the Papacy; and

¹ Isa. lii. 10.

in about two months after that declaration the temporal power of the Papacy was abolished by the votes of the Roman People, and the City of Rome was entered by the army of an Italian Sovereign coming from that country, Piedmont, which had been the scene of religious wars of extermination, stirred up by Rome herself, and the temporal power of Rome has been transferred to his hands.

The declaration of Infallibility was soon afterwards succeeded by the publication of its logical corollary, the Syllabus,² containing a series of propositions subversive of Civil and Religious Liberty.

And now let us turn our eyes from the ancient Capital of the Western Empire, Rome, to the ancient Capital of the Eastern Empire, Constantinople. The Mohammedan Power had its origin in the same century as the Papal ; some have dated their rise from the same year, A.D. 606,³ when the Emperor Phocas gave the title of Universal Bishop to the Pope, and when Mohammed began to write and publish the Koran. Mohammed claimed the title of Vicar of God, which the Bishop of Rome also assumes as his own.

Let us not indeed forget the benefits which were conferred by the Arabs on Literature, Science, and the Arts, nor let us extenuate the blessings which

² It has been published in London in the original and in English by Miller, 22, Berners Street, London ; in Germany, at Cologne and Leipzig, by Mayer ; in French, at Paris, Rue Vivienne, 9 ; and Geneva, by H. Georg.

³ So Dean Prideaux in his *Life of Mahomet*, p. 9. Lond., 1718.

were received from the influence of the Church of Rome. But Mohammedanism degenerated, when it passed from the hands of Arabs and Persians into those of Tartars and Turks, and so the course of the Papacy has for many centuries had a downward tendency, and the Mohammedan and Papal Powers have borne a remarkable resemblance to each other, in making the cause of Religion the plea for exaggerated pretensions, ambitious aggressions, despotic usurpations, and sanguinary atrocities.

It is also a singular phenomenon that the Papal power, which at the close of the eleventh century gave the watchword to the Crusades,⁴ in the Councils of Placentia and Clermont, and in the sixteenth century blessed the arms of those who nobly encountered the Turkish fleet at Lepanto, has now espoused the cause of the Crescent, in opposition to that of the Cross.

By a remarkable coincidence, Almighty God, after a patient forbearance of a thousand years, is now calling both these Powers—which arose together—to an account at the same time.

What ought our own attitude to be with regard to the great struggle in the East?

Brethren, it is not for us to act as political partisans. But we cannot forget that we are Christians. And we cannot but remember that our brethren in the East have suffered and are suffering severely because they are Christians. The age of chivalry is past. We

⁴ Gibbon, *Hist.*, chap. lviii. Milman, *Latin Christianity*, Book iv. chap. ii.

do not expect to see our princes and nobles enlisting in a holy war to drive the unbeliever from Palestine. But we do not forget that Queen Elizabeth ordered public rejoicings on account of the defeat of the Turks at Lepanto in 1571.⁵ And in the year 1655 (in the protectorate of Oliver Cromwell), England intervened with an embassy and remonstrance on behalf of the suffering Christians of Piedmont, and sent supplies for their relief.⁶ And even in our own age England joined with France and Russia at Navarino⁷ in freeing Christian Greece from the Turkish yoke.

It is for our Rulers to decide what England as a nation ought to do. But as a Church we ought to consider, that the moral and social degradation and religious degeneracy of Christians in the East is due, in great measure, to Turkish fanaticism, oppression, and ferocity. The Patriarch of Constantinople, the successor of S. Gregory Nazianzene and S. Chrysostom, is under the control of the Turk. I have before me his Encyclic in which he asks subsidies from the Bishops and Clergy of his Patriarchate for the Turks against Christians. Christian Churches in Greece and Asia have been turned into Turkish Mosques. Christian children have been forced to apostatize or else been put to the sword. Thousands of Christians were sold or slain in the ravages perpetrated in Servia and Bosnia by Amurat the First and Second, and Bajazet the First,

⁵ Strype's *Annals*, vol. ii. pt. i. p. 155.

⁶ See the details in the notes of Warton and Todd on Milton's Sonnet xviii., *on the Massacre in Piedmont*.

⁷ October 20, 1827.

in the fourteenth and fifteenth centuries, and those atrocities culminated in the massacres at the capture of Constantinople under Mahomet II., in whose reign 800,000 Christians were murdered ; whose blood now cries to heaven from the ground.⁸ The arms of the Christian Church are prayers. The destinies of nations are in the hands of God. One of our greatest Bishops at the Reformation, Bishop Jewel, put forth a Form of Prayer to be used in his Diocese⁹ in behalf of Christians menaced by the Turks; and let me here desire you to lift up your hearts in supplication to Almighty God, and to invite your people to do so, that He may be pleased, in the words of that prayer, "to deliver all afflicted Christians from all enemies of the Gospel of His dear Son, and to sanctify His blessed Name which those enemies blaspheme, and to establish His kingdom which they labour to overthrow ; so that we and they together, who rejoice to be called Christians, may continually laud and magnify that Holy Name, with His only Son, Jesus Christ, and the Holy Ghost, to Whom be all praise, glory, and empire, for ever and ever, Amen."¹

⁸ See the statements in Eton's *Turkish Empire*, Fourth Edition, 1809, pp. 136—142. Dean Milman has shown (*l. c.*) that Turkish atrocities and outrages against women in war (such as those perpetrated recently in Bulgaria) are due to the Koran.

⁹ See p. 519 of the Liturgical Services of the reign of Queen Elizabeth, published by the Parker Society, Cambridge, at the University Press, 1847.

¹ In the *Private Prayers* of Bishop Andrewes is an intercession "for the Eastern Church, that it may be set free ;" and in the well-known Manual of Prayer, Hele's *Select Offices*, republished for S.P.C.K. by Mr. Joshua Watson, and recommended by Bishop Blomfield, and

Brethren, you will not regard these remarks as out of season, or out of place. We are bound to consider the signs of the times, and to cherish a spirit of loving sympathy for our fellow-Christians in other lands, especially when in sorrow and distress ; and you will bear with me for saying that the union—or at least the good understanding—of the Eastern Churches, revived and restored to their primitive purity, if it may be, with the Church of England, and with the Old Catholics of the continent of Europe, is earnestly to be desired and prayed for, as tending to promote God's glory, and the salvation of souls, by the increase of Faith and Love ; and as likely to be a strong bulwark against the dangers, religious and social, with which we are now threatened from the flood of Ultramontanism and Unbelief.

This leads me to another topic. A remarkable the devotional companion of Archbishop Howley, and of that exemplary layman, Mr. Henry Gibbs, is the following petition :—

“Deliver, O Lord, the once glorious Churches of the East from the cruel tyranny of Infidels.” (Office for the Lord's Day.)

The following has been suggested for use in the Diocese of Lincoln:—

“O Lord of hosts and God of battles, Who rulest all things in heaven and earth, look down with pity on the nations now striving in war. Take from them all anger and wrath, hatred and revenge, and give them the spirit of peace. Have compassion on our suffering fellow-Christians ; and deliver the Churches of the East from tyranny, oppression, and wrong ; restore them to primitive purity and truth, and join them together with us in the bonds of faith and love. Have mercy on all Turks and Infidels ; take from them all ignorance, hardness of heart, and contempt of Thy Word, and so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites. And may all be made One Fold under One Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, One God world without end. *Amen.*”

document has lately been put forth by one of the most distinguished of French Bishops, the Bishop of Orleans.² It is not a rhetorical harangue, nor a declamatory philippic. It is a calm, dispassionate statement, corroborated by ample evidence, of opinions prevalent in that great country, with regard to religion and morals, as displayed in its popular Literature. The spirit and language of that Literature as there exhibited equals, if not exceeds, in bold impiety anything that was vented and disseminated in that country in the days of Rousseau, Voltaire, and of the Reign of Terror. The Bishop of Orleans states his deliberate conviction, grounded on proofs which he adduces, that there is a deep-laid conspiracy³ for unchristianizing the people, and for disorganizing and subverting the fabric of society.

It is not improbable that some of the audacious blasphemies quoted in his pages might be paralleled from our own contemporary literature. But the melancholy question which arises, and one which deeply concerns us is, What in that great country is now provided by the Church as an antidote for this deadly poison? The answer, it is to be feared, must be, that the present temper and practice of Ultramontaniam, which unhappily has absorbed the Gallicanism of Bossuet and Fleury and Fénelon, and reigns supreme (as far as Religion is concerned) in Roman Catholic countries, are such as rather to

² *Où allons-nous?* par M. l'Evêque d'Orléans, Membre du Sénat. Paris, Douniol, 1876.

³ Ibid.

aggravate the disease than to mitigate it. The Roman Papacy is endeavouring to act on the popular mind not only by exorbitant claims to abject submission, and almost to divine worship, but by encouragement of frauds and superstitions, of false miracles and apparitions and pilgrimages to objects of devotion canonized by itself. Rome, which claims dominion in the unseen and eternal world, and thus sways the conscience, is drawing away its votaries from the true faith, and is almost deifying itself, and is revolting the human intellect from Christianity, and goading it to Unbelief.

And how are these dangers to be met? Not by civil penalties and legal coercion; nor yet by philosophical theorems, or religious protests. No. Enthusiasm cannot be created by such agencies as these. No one is a martyr for negations. Rather they may aggravate the evil. Erastus and Socinus do the work of Hildebrand. Geneva is an ally of Rome.

Humanly speaking, the hopes of Christendom (let us say it with humble hope not unmingled with fear), are with the Church of England, and the Churches in her communion in these kingdoms, and in our Colonies and in the United States of America, to which we may add the Old Catholics of continental Europe. No religious communion will be able to stand against the terrible storm which is about to sweep over Christendom, that does not appeal to Holy Scripture as its Rule of Faith, and which does not hold in its hands an open Bible, and which does not interpret that Bible

according to the consent of the Church Universal as declared in the Creeds, and that does not preach the Word of God, and dispense the Christian Sacraments, by a body of faithful and learned men deriving their commission from Christ and His Apostles, by uninterrupted succession and lawful ordination.

Such a religious society, thanks be to God, the Church of England is.

But in order that the Church may do its proper work, it must shun strife, and cherish peace. Hence, brethren, the gravity of the present crisis; and it is on account of that gravity that I have made these prefatory remarks on the condition and prospects of Christendom.

Let us now consider what this crisis is. We are looking forward to judicial decisions which may affect the welfare not only of the Church of England, but (through the Church of England) of the Church Universal, and of the World.

The decisions to which I refer will be pronounced by the Final Court of Appeal, which, as you know, has recently undergone certain alterations under the "Appellate Jurisdiction Act." That Act repeals the sixteenth Section of the Church Discipline Act (3 & 4 Vict. c. 86), which provided that such Archbishops and Bishops as are Privy Councillors should be members of the Judicial Committee for Appeals under that Act; and it enacts that

"Her Majesty may by Order in Council, with the advice of the Judicial Committee of Her Majesty's

Privy Council or any five of them, of whom the Lord Chancellor shall be one, and of the Archbishops and Bishops being members of Her Majesty's Privy Council, or any two of them, make rules for the attendance, on the hearing of ecclesiastical cases, as assessors of the said committee, of such number of the Archbishops and Bishops of the Church of England as may be determined by such rules."

Bear with me for saying that we ought carefully to forecast the decisions of this Court, and to be prepared with a course of action accordingly.

There are two prominent questions which now await decision; one, that of the use of *certain Eucharistic Vestments*; ⁴ the other, the *position of the Celebrant at the Holy Communion* at the prayer of consecration.

As to the first of these questions, let me content myself with simply repeating the conclusion ⁵ at which

⁴ Three in number :—

(1.) The "white plain *alb*" (another form of the surplice).

(2.) *Tunicle*, a shorter robe worn by sub-deacons and lay clerks,

(3.) The "*vestment*" or casula, or chasuble.

⁵ This conclusion reconciles many seeming contradictions, and offers a solution of phenomena which are otherwise unaccountable.

For example, it is well-known that Dr. Cosin, one of our most learned liturgical scholars—writing *before* the year 1660—affirmed that "the vestments were then *prescribed* by law."* I do not say that he would have *enforced* them in those troubled times. But more favourable days followed. And yet Dr. Cosin, who became Bishop of Durham in 1660, *never required* the vestments to be worn by any of the clergy of his Diocese, in the Articles of Visitation which he issued; *nor has any English Bishop enforced them since the Restoration.*

* Cosin's *Works*, vol. v. pp. 42, 230, 233, 305, 418, 439, 507.

I have arrived—namely, that the Vestments are lawful, but not obligatory on any one; and that the question

Again, in the year 1641, Dr. John Williams, Bishop of Lincoln, who had been Lord Keeper, and was a learned man and shrewd lawyer, and was chairman of a Committee on Religion, appointed by the House of Lords, and of a Sub-Committee also chosen by them, which numbered among its members such distinguished men as Archbishop Usher, Bishop Morton, of Durham, Bishop Hall, of Norwich, Dr. Robert Sanderson (afterwards Bishop of Lincoln), Dr. Brownrig (afterwards Bishop of Exeter), Dr. Hacket (afterwards Bishop of Lichfield and Coventry), Dr. Prideaux (afterwards Bishop of Worcester), Dr. Ward (Regius Professor of Divinity at Cambridge), and some learned Presbyterians, such as Dr. Twisse, Dr. Cornelius Burges, Dr. Calamy, and others—put forth the following “Consideration:”—

“Whether the rubric should not *be mended*, where *all vestments* in time of Divine Service are *now commanded*, which were used in the second year of Edward VI.”*

Evidently Bishop Williams and his learned colleagues supposed the vestments to be *then obligatory*.

Yet further: at the Savoy Conference in 1661, the Presbyterian divines objected to the “Ornaments Rubric” as *it then stood* (i. e. in the Prayer Book of Elizabeth, James I., and Charles I.), because it seemed † to bring back the cope, alb, &c., and other vestments forbidden by the Common Prayer Book, 5th and 6th Edward VI., ‡ i. e. the *second Book* of Edward VI.

Still more, *in the year 1667*, the Presbyterians, in the Bill drawn up for their benefit by Sir Matthew Hale, Chief Baron, Sir Orlando Bridgman, Lord Keeper, and Sir Robert Atkins, did not ask to be

* See Collier, *Eccl. Hist.*, ii. 799; Fuller, *Church Hist.*, book xi., cent. xvii.; and pp. 146, 147 of the *Life of Williams*, by Hacket, his chaplain, who says that the Sub-Committee met six times at the Deanery, Westminster, the residence of Williams, then Dean of Westminster, as well as Bishop of Lincoln; and particularly a scarce volume, entitled, *History of Nonconformity*, p. 349, Second Edition, London, 1708.

† Cardwell, *Conferences on the Book of Common Prayer*, p. 314.

‡ Not by the Advertisements of Queen Elizabeth. The authorities at that time do not refer to them as valid. Indeed Bishop Williams and the Lords’ Sub-Committee in 1641 expressly declare “that the Injunctions and Advertisements of Queen Elizabeth were *not in force*, but by way of commentary or imposition” (Qu. “exposition”).—*Hist. of Nonconformity*, p. 348. Fuller, *Church Hist.*, book xi. cent. xvii.

of their use is one of expediency, which will always

relieved from using "the *vestments*," but only from wearing the *surplice*.*

Clearly, therefore, "the vestments" were not then obligatory: for if they asked to be relieved from the surplice, *à fortiori* they would have asked to be excused from "the vestments." And yet, after the Revolution, the Royal Commissioners for revising the Liturgy, in 1689,† appended the following note to the "Ornaments Rubric:" "Mem. A Canon to *specify the Vestments*."‡

How are these seeming discrepancies to be explained?

Evidently *some change* in the law had taken place in the interval between 1630 and 1690, which had made the vestments, which before had been *obligatory*, to be *only permissible*.

Now, when we come to compare the "Ornaments Rubric," as it stood in the Prayer Books of Queen Elizabeth, James I., and Charles I., with the "Ornaments Rubric" as it stands in the Prayer Book of Charles II., and as it is *now in force*, we find that precisely *that change* was made at the Restoration which solves all these difficulties, and reconciles all these seeming inconsistencies.

In the Prayer Books of Elizabeth, James I., and Charles I., the rubric was *imperative*; "*The Minister* at the time of the Communion, and at all other times in his ministrations, *shall use* such Ornaments in the Church as were in use by authority of Parliament in the *second year* of the reign of King Edward the Sixth," i. e. in Edward VI.'s *first* Prayer Book of 1549.

But in the Prayer Book of Charles II. of 1662 (*now in force*), we find that the words *have been softened*, and that what was before *special, active, and obligatory*, then became *general, passive, and permissive*.

The Ornaments Rubric then assumed the following form: "Such Ornaments of the Church, and of the Ministers thereof, *shall be retained* and *be in use*, as were in the Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth."

It is not said that every "Minister *shall use them*," but only

* See Thorndike's *Works*, ed. Haddan, vol. v. pp. 301—308.

† Among the Commissioners were the Archbishop of York, Bishops of London, Winchester, Salisbury (Burnet), Tillotson and Tenison (afterwards Archbishops of Canterbury), Patrick, Beveridge, &c.

‡ See p. 9 of the document containing their proposed alterations, ordered by the House of Commons to be printed in 1854.

have great weight with those who are guided by

that they shall "*be retained*"* (i. e. not be abolished), and be "in use."

No Clergyman can be forced to use them ; but a Clergyman *may* use them, and is not liable to penalties for doing so. This *softening* of the Ornaments Rubric in 1662 was a wise and conciliatory condescension to the scruples of Presbyterians and others.† And while the rubric in its former stringency accounts for the strong language of Dr. Cosin *before* 1660, and for the equally strong words of Bishop Williams and the Lords' Sub-Committee in 1641, and of the Presbyterian divines in 1661, the mild and charitable modification of 1662 supplies the reason why Bishop Cosin did *not enforce* the vestments in his Visitation Articles after the Restoration ; and it explains also why the Presbyterians, guided by their learned legal advisers in 1667, did not ask to be relieved by Parliament from using the *vestments*, but only from wearing the *surplice*.

At the same time, the words of the Royal Commissioners on Ritual in 1689, who desired to facilitate the re-union and comprehension of Nonconformists within the pale of the Church of England, clearly show that the *vestments were lawful*, inasmuch as they proposed that a Canon should then be framed in which the vestments should be *specified*.

May I presume to add,—with all due submission to legal and judicial authorities,—that these considerations appear to supply a peaceful solution of our present difficulties.

A charitable consideration is due to the opinions and feelings of a large number of Clergy and Laity in this and other Dioceses, who, while they think that no vestment ought to be *required* of any clergyman but a surplice, are also united in the opinion, confirmed by the decision of the Court of Arches, and by many high legal authorities, that (notwithstanding a recent judgment in an undefended suit) the vestments are *permitted* by law and ought not to be prohibited, at the same time that they readily allow that the vestments ought not to be introduced by any Minister except under careful control, and with the good-will of his flock.

* Here we may remark, in passing, that the objection of some, who are puzzled by the use of the word *retained*, disappears, when we remember, that the vestments were legal till the last review in 1662.

† May not Bishop Sanderson have recommended it? He had been a member of the Lords' Committee in 1641, which advised that the rubric should be *mended*, and he took a lead in the revision of 1661, and wrote the present Preface to the Prayer Book.

the rules of Christian charity as applied by St Paul.⁶

As to *the position of the Celebrant*, after careful consideration, I entertain more doubt, but am inclined to think that, strictly speaking, the letter of the law is in favour of the Northern Position. And this is confirmed by the exposition of long continued practice, which is, on the whole, in the same direction. But inasmuch as the *position* of the Communion Table itself is left *optional* by the Rubric (i. e. as the Table may be either in the body of the Church or the Chancel),⁷ and as the words *before the Table*, which were

⁶ 1 Cor. vi. 12, 24; vii. 11, 12; xiii. 1—5. 2 Cor. vi. 3. Rom. xiv. 7; xv. 1—3. Cp. Matt. xviii. 6.

⁷ In the year 1661, when the present rubric was framed, which enjoins the Priest, “standing *before the Table*, so to order the bread and Wine, that he may with more readiness and decency break the Bread *before the people*,” the Communion Tables, in the majority of Parish Churches, stood *table-wise* (i. e. from east to west), and in the *body* of the Church.

This appears from such evidence as the following :—

In the year 1635, in the Diocese of Bath and Wells, the Bishop succeeded in removing the Holy Table to the east end of the Church only in 140 Churches out of 469.*

From the Canons of 1640† it appears that the “Table-wise position” in the “body of the Church” was the usual one at that time in Parish Churches.

In the confusions of 1641, it was ordered by the House of Commons that in cases where it stood at the east end of the Church, “the Churchwardens of every Parish Church should forthwith remove the Communion Table from the east end to some other convenient place.”‡

The present rubric, as applied to the Communion Tables placed

* Heylin's *Life of Archbishop Laud*, p. 289. † Canon 7.

‡ Rushworth's *Collections*, iv. p. 386. Collier's *Ecccl. Hist.*, ii. 806. Heylin's *Laud*, p. 486. Cp. Hacket's *Life of Archbishop Williams*, ii. 101.

clear when the Table stood in the body of the Church, as was the case in most *Parish Churches* when the

“table-wise in the body of the Church,” contemplates that the Minister should stand at the north *side*, at the middle of the Table, and *before* the Table, that is, with his face turned *toward the Table*.

But one of the rubrics now prefixed to the Order of the Holy Communion provides that the Table may stand in the *Chancel*; and the judgment of the Church of England, expressed in her universal practice, has now declared itself in favour of this position of the Holy Table in the *Chancel*, with its sides parallel to the *east wall*; and not in the *body* of the Church, with its sides parallel to the *north wall*.

Consequently, an ambiguity has been produced in the application of the rubric.

The following question arises:—

When the Holy Communion Table is placed in that authorized position in the *Chancel*, shall the Celebrant stand at the middle of the *side* of the Table, and *before* the Table, i. e. with his face turned toward it; or shall he stand at the *north end*, but not *before* the Table?

In the latter case he can more easily comply with the requirement of the rubric to “break the Bread *before* the people,” i. e. with his face toward them.

But in the other alternative he obeys the command to stand *before* the Table, i. e. with his face towards it.

The word “*before*” must be understood in the same sense in the two places in the same sentence.

It is indeed to be desired that there should be the same uniform custom in this matter in all our Churches; and for this and other reasons, it was my endeavour to induce the Clergy of the Diocese to celebrate standing at the *north end*, according to the most generally received practice, which has been ordered by the Purchas Judgment in 1871.

But ritual uniformity is too dearly purchased by the sacrifice of spiritual unity.

If a schism should be caused among the Clergy by the enforcement of either of these two positions, the Church of England would be weakened and paralyzed: and the great work in which she is now engaged would be marred and frustrated, and a triumph would be afforded to her enemies.

Looking, therefore, at things as they are, and being desirous that a disruption may be averted, which would be disastrous to the State as well as to the Church, I cannot hesitate to declare *my agreement with the majority of the Clergy of this Diocese*, who have expressed their

Rubric was made, and which presumed that the Minister would stand at the middle of the north side of the Table with his face towards it, are now not free from ambiguity, I agree with the majority of the Clergy of this Diocese, that it would be better to leave the question of the position of the Celebrant an open one, so as not to be enforced by penalties either in one way or other ; as the question of the position of the Table confessedly is.

But brethren, our own opinions and wishes are of minor importance. What our conduct ought to be after the decision of the Final Court of Appeal, is the question for us. We ought to be prepared for whatever contingency may arise.

It is possible that the use of the Vestments and the position of the celebrant may both be left indifferent ; but it is possible that the use of the former may be forbidden ; and it is also possible that either one or other of the two positions may be prescribed.

What, under such circumstances, should be our own course of action ?

wish that the position of the Celebrant in saying the Prayer of Consecration might be lawfully regarded as an open question.

This is the case in the sister Church of America (as I have been assured by some of her most learned Bishops), which designates herself as "Protestant" as well as "Episcopal," and would resent an imputation that any tendency towards the errors and corruptions of Romanism is implied in the "Eastward position," which is used by a large number of the Clergy in some of her Dioceses.

The American Church may well feel regret and surprise that the Church of England should be disturbed and distracted by such a question as this.

It is probable, that some may be inclined to affirm that they will not pay any deference to the decisions of the Court of Final Appeal, because in their minds its constitution is vicious, and its judicial sentences are not obligatory on their consciences; and further, that the position of the celebrant has been determined by the spiritual authority of the Catholic Church, and of the Church of England as a part of the Catholic Church, in the sense accepted by themselves; and consequently they are resolved to disobey any decision contrary to that sense, whatever the consequences may be; in a word, that rather than obey they will submit to be ejected from their benefices and be severed from their flocks, and make a rupture in the Church: and that, however they may regret the calamitous consequences of such a rupture, yet they cannot regard themselves as responsible for those results, but that the evil of the Schism must lie at the door of others.

What shall we say here?

Being brought face to face with such an avowal as this, I feel great comfort in being able to appeal to the authority and practice of one who more than two centuries ago occupied the See of Lincoln, one to whom we are indebted for the Preface to our present Book of Common Prayer, one who has been long considered as the English theologian entitled to the highest authority in determining cases of conscience, Bishop Sanderson.

About the middle of the seventeenth century, when he was a parish priest in this diocese, and when he was Canon of Christ Church, Oxford, and Regius Professor of Divinity, the Long Parliament assumed an arbitrary power independently of the Crown and of the Church. It imposed the *Solemn League and Covenant*, by which it obliged men to exterminate Prelacy; it required assent to the *Negative Oath*, which pledged them not to assist the King against the Parliament; and it also *forbad the use of the Book of Common Prayer*.

Sanderson, you will remember, took a leading part in protesting at Oxford against the imposition of the Covenant and of the Negative Oath, which he affirmed to be sinful.⁸ He was therefore ejected from his Canonry and Professorship. But a question arose as to the third of the requirements already specified, namely, *the use of the Liturgy read from a printed book*. On this question Sanderson composed one of his celebrated "Cases of Conscience," entitled "*The Case of the Liturgy*,"⁹ or, as it is sometimes designated, "*Concerning Submission to Usurpers*."¹

Let me earnestly commend that work to your careful perusal at the present time.

⁸ With Dr. Fell the Dean, and Dr. Hammond, Dr. Morley, and other Canons. See Bishop Sanderson's *Works*, edited by Bishop Jacobson, iv. 376, 438, 442. Zouch's Edition of *Life by Izaak Walton*, p. 397; and Sanderson's *Works*, edited by Bishop Jacobson, vi. p. 305, 318.

⁹ Sanderson's *Works*, v. 38; cp. vol. ii. p. xxxiii. vi. 312.

¹ It is so designated in the edition of 1678.

The result of his reasonings was, that though he deeply deplored the proscription of the Book of Common Prayer, and earnestly prayed and laboured for its restoration, and though some of his brethren "were at first disposed to excommunicate all clergymen who forbore to read the Common Prayer, because such omission was contrary to Church law; who were afterwards overruled by Sanderson's opinion,"² yet his deliberate judgment was, that so great evils would ensue not only to pastors and their households, but to their flocks, from their separation from them, and from the appointment, it might be, of unfaithful Shepherds in their place, and that such would be the calamitous catastrophe to the Church and to Christianity from that severance, that they might in good conscience so far yield to the sway of the times, as to forbear the use of the printed Liturgy in public service, and substitute in its stead such prayers uttered without book, as would preserve to the people the spirit of the Prayer Book, in all necessary points of doctrine and worship.³

Izaak Walton's testimony to Sanderson is, that "he had so calm and matchless a fortitude as secured him from any of those many Parliamentary injunctions that interfered with a doubtful conscience."⁴ For

² Bishop Sanderson's *Works*, v. 37.

³ As to Sanderson's use, see his *Life by Izaak Walton*, and *Works*, vi. 312, 330. Sanderson's example was followed by Bishop Bull (*Life*, p. 33, ed. Burton), and approved by Bishop Morley, vi. 312, 330. See also v. 37, and by Bishop Duppa, vi. 457. Concerning Thorndike's opinion upon it, see *ibid.* v. 58. Thorndike's *Works*, vi. 211.

⁴ See the *Life* in Sanderson's *Works*, vi. 327.

conscience sake he suffered the loss of his Canonry and Professorship, and he did not avoid persecution and suffering as a Parish Priest, as is clear from his having been sent a prisoner from his parish to Lincoln Castle, whence he was exchanged for a prisoner at Newark.⁵ What he did was for the cause of the truth, and of the souls committed to his charge.

Let me ask you to apply this history to yourselves.

Dearly beloved in Christ, suffer me earnestly and affectionately to ask this question. Do you not enjoy a large amount of liberty? Is there anything that you at the present time are not able to do or teach, which was done by our greatest and holiest divines, by Hooker, Andrewes, Laud, Sanderson, Pearson, Bull, Beveridge, Barrow, Wilson, and Butler? If there is not—and I am persuaded there is not—then thank God for your liberty, and do not abuse it. Let me commend to you that spirit of saintliness and humility and distrust of self, and respect for others, which we are sure, is well-pleasing to God. “Be kindly affectioned one to another, in honour preferring one another.”⁶ “Let nothing be done through strife and vain-glory, but in lowliness of mind let each esteem other better than himself.”⁷ As a wise man has said,⁸ “It may be, that suspense of judgment and exercise of charity are safer

⁵ See the *Life* in Sanderson's *Works*, vi. 319. He was also wounded in the cause.

⁶ Rom. xii. 10.

⁷ Phil. ii. 3.

⁸ Hooker, *Eccl. Pol.*, iv. xiv.

and seemlier for Christian men, than the hot pursuit of these Controversies, wherein they that are most fervent to dispute, are not always most able to determine."

If, brethren, the virtue of the Sacrament of the Lord's Supper depends on the dress or position of the celebrant ; and if, after careful consideration, we have made up our minds that to submit to decisions of the Privy Council would be to be guilty of sin ; if those decisions are as destructive of spiritual and temporal rights, as the League and Covenant and the Negative Oath were, then there is no alternative, we must follow Sanderson in his refusal to obey the power which imposes such conditions, and be contented to be ejected from our posts.

But if it be true, that while there is one true Catholic *faith* to be held by all, it is also a principle of the Catholic Church in *ritual* matters to conform to the authority of the *particular* Church in which by God's providence we live ;⁹ if there is *no consensus* in the Latin Church for the Eastward position, if it is certain that in the sixteenth century the Roman Priest consecrated with his face turned toward the people¹ at Milan, at Naples, at Lyons, at Mayence, and even at

⁹ See S. Irenaeus in Euseb. *Hist. Eccl.*, v. 21. S. Augustine *Epist.* 54 and 55, *ad Januarium*; *Epist. ad Casulanum*, *Epist.* 36 ; S. Gregor. Magn. *Epist.*, i. 43, and Hooker, *Eccl. Pol.*, III. x. 7 ; IV. xiii. 3, V. lxxi. 7.

¹ Hospinian *de Origine templorum*, p. 36, ed. 1587. Bishop Jewel *against Harding*, Art. iii. sect. 26. St. Martin, Bishop of Tours, is represented in that position in an ancient bas-relief in the Cathedral of Lucca.

Rome itself, where (as I can speak from ocular testimony), the Pope himself sometimes so consecrates at St. Peter's; and if the same is done by the Priest at Ravenna in Romagna, and at Parenzo in Istria; if in the Eastern Church the position of the celebrant at consecration is not visible, being hidden in the *hagion bema* from the eyes of the people; if the Hebrew Priest was commanded to stand at the North Side of the altar of sacrifice,² if, to speak reverently, the Great High-Priest Himself stands in heaven at the right hand³ of God, and there represents His one Sacrifice, and pleads its merit for us at the heavenly Mercy-seat; if Bishop Andrewes speaks of the *Two Priests* at the *two ends* of the Holy Table as representing to his eyes the two Cherubim at the Mercy Seat;⁴ if the Northern position has been the position of most of the greatest Divines of the Church of England for more than 300 years, may we not be content to submit to a decision prescribing it? And if, on the other hand, the Eastward position is the position of many of our most learned and devout brethren in England, the Colonies, and America at this time, may we not be content to submit to a decision, either enjoining it, or leaving the matter indifferent?

If also, the tearing of the Church asunder by a schism is so tremendous an evil, and so great a sin,

² Levit. i. 11.

³ Rom. viii. 34. Eph. i. 20. Heb. viii. 1; x. 12; xii. 2. 1 Pet. iii. 22. Rev. v. 1, 7.

⁴ *Notes on the Prayer Book*, p. 150, ed. Bliss.

that, to speak with St. Ignatius and St. Cyprian,⁵ the blood we might shed as Martyrs would not wash it away ; and if it be desirable (as surely it is) that an end should be put to these unhappy disputes, which waste the time and energies of the Church, and hinder her from doing her proper Missionary work of promoting God's glory, and saving souls at home and abroad ; if it be true, that there are 500 millions of heathens in the world and 100 millions of Mahometans, to say nothing of our own semi-pagan multitudes in our cities, whose conversion would be hastened by our unity, and is retarded by our strife ; then if we are actuated by a truly Catholic spirit, we shall submit to the judgment of the constituted authority, although the decision, and the tribunal which pronounces it, may not be altogether to our own liking ; and although it may be quite right to take all regular means for revising the one, and improving the other ; and in so doing we shall be acting in the manner that is most pleasing to the Great Head of the Church, and be best promoting her good, and providing for our own future happiness at the great Day of reckoning, when we must all stand before the Divine Final Court of Appeal, and receive our own sentence for everlasting bliss or woe.

But in speaking thus, let me not omit to press upon you earnestly the duty of mutual forbearance. Before you pronounce judgment upon a brother for going

⁵ S. Ignatius, *Frag.* ii. ed. Jacobson, p. 454. S. Cyprian *de Orat. Domin.*, p. 150. *Epist.* 52, p. 114, ed. Fell.

beyond the law, or what you suppose to be the law, in ritual matters, examine carefully whether you yourself are not to blame by *falling short of the law*. It is an unseemly thing to be exasperated against those who may be chargeable with some excesses in ceremonial, and yet to have no feeling of honest indignation against ourselves, who perhaps may be breaking the plain letter of the law in important respects; who perhaps not only do not open our churches for daily prayer, but keep them shut on the Holy Days appointed by the Church, perhaps even on Ascension Day; and who are content with infrequent communions, damp churches, and high square pews, and cold, dreary, and heartless services. If we are to be angry at all, let us not discharge the vials of our wrath on the head of zeal, and have none left for our own lukewarmness, coldness, slovenliness, and unfaithfulness. In a word, let us all agree in a hearty resolve to obey the law, and to live in peace and love one with another.

My Lay brethren, Churchwardens, and Sidesmen, in thanking you for your help in discharging the duties of your office, let me request you to continue that co-operation, and to encourage and assist the Clergy of your several parishes, in their endeavours to maintain and to improve the sacred fabrics and religious services of your Churches, according to the form of worship prescribed by the Book of Common Prayer.

SECOND ADDRESS.

ANOTHER question of urgent importance at this time—inasmuch as Her Majesty's Government appears to be under an engagement to initiate legislation upon it—and one which is likely to affect the position and efficiency of the Church of England, and the future welfare of the Realm, is that which concerns the *Law of Burial of the dead*.

This subject has a double aspect, political and religious. If an opinion may be formed from the almost uniform replies received by me from most of the fifty Rural Deaneries in this Diocese, you are generally agreed that the existence of the Church as a National religious Establishment is involved in this question. And, indeed, such a conclusion seems inevitable. Some¹ who demand admission for Non-conformists and others to officiate in our *churchyards* as *national property*, have told us with perfect candour that they look on it only as a step to an ulterior

¹ E. g. Sir Wilfrid Lawson, M.P. for Carlisle.

measure, namely, to admission, for the same persons, to officiate in our *churches* as *national edifices*.

Many of our Nonconformist brethren not long since claimed to be relieved, and were relieved, from Church-rates, because our churches and churchyards are *not national property*, but belong to a particular form of religion, the Anglican Church. But now a central Committee of Nonconformists has issued a declaration to the effect that they claim admission to our churchyards as *citizens*; and that they can be no parties to any measure which would prevent any one who belongs to *no religious community* from expressing their conscientious convictions at the graves of their deceased friends and relatives.

And when we proceed to analyze the division on Mr. Osborne Morgan's Bill in the House of Commons last session, we find that nearly one-third of those who voted in its favour, and who were desirous of secularizing our *English* churchyards, were *Irish* and *Scotch* Members, to whom the question could have little interest except as affecting the position of the Church as a national Establishment. The result which we have to contemplate is, that, unless strenuous efforts are made to avert it, the *English* Church may be disestablished and disendowed by *Irish* and *Scotch* Members of Parliament. They, therefore, who think that the Church of England, as a national Establishment of Religion, is our great national safeguard against unbelief and immorality, fanaticism and superstition, and against their social and political

consequences, anarchy and confusion ; and who think that the experience we have had in the disestablishment of Churches in Scotland and Ireland has not been favourable to true religion ; and who remember that in the seventeenth century the attack on the Church of England was speedily followed by assaults on the Peerage and Monarchy, and overthrew both, and was soon succeeded by an overflow of irreligion and blasphemy,² and by a great increase of Romanism—will do all in their power to awaken the energies of England, especially of our English legislators, in defence of our English churchyards.

Again, when we examine the Petitions to Parliament we find that last session up to April 6th, there were only 18 petitions to the House of Commons in favour of Mr. Osborne Morgan's Bill, and 1800 against it. In order to redress an alleged grievance of those who signed the 18 petitions, are we to inflict a heavy grievance on those who signed the 1800 petitions ?

But, brethren, we need not hesitate to take higher ground. In the words of Richard Hooker, a place which has been solemnly dedicated to God, has been separated from all common and profane uses ; and the owner thereof is not man, but God Himself.³ Surely there is something congenial to our best feelings of piety and charity in such a provision as that.

² See the evidence of this in Bishop Hall's statements, in his *Life* by J. Jones, Lond. 1826, pp. 321, 336, 354, 356, 383.

³ See Hooker, *Eccles. Pol.*, V. xii.

We can hardly conceive any one so inhuman, as not to shrink with horror from the anticipation that the place which contains the mortal remains of a revered parent or beloved husband, wife, or child, and his own body also, may at some future time be put up for auction and sold to the highest bidder, and converted to the most vulgar and sordid uses. The burial-places of our Nonconformist brethren sometimes undergo this unhappy fate. The security of a churchyard is that it has been *consecrated*, and has thus become God's Acre, and (unless in extreme cases) cannot be alienated from Him without sacrilege.

A Bishop of the Church of God would regard it as an act of mockery to pronounce those solemn words which the Church puts into his mouth in the act of Consecration of a churchyard, if he did not believe that by that act the place consecrated is given over to God for ever. And this being so, since God is the God of truth, of unity and peace, surely it would be an act of treachery to Him, to surrender a churchyard to any who might disturb that holy precinct by the discord of erroneous doctrines ; or, it may be, by Romish rites and ceremonies ; and might even offend His awful majesty by funeral services denying the Divinity of Christ, the Resurrection of the Body, and the Universal Judgment to come. In God's Name, let not God's Acre, the peaceful resting-place of His servants, be made a battle-field of warring sects, and an arena of sceptical polemics.

If our churchyards are to be dealt with as national

property like our highways or public streets and marts, what is to save them from such utterances as wound the ear in our common thoroughfares? Nothing. May God in His mercy avert this evil from us!

Such language as this is treated with bitter scorn by many in our own day. But some whose souls are with God, and whose names have been honoured in Christendom for more than 1500 years, did not so deem of it.

When S. Ambrose, Bishop of Milan, in the fourth century was required by the imperial power to surrender some of the Churches of that city for the use of the Arian heretics, his answer was, as he himself relates, "a Church which has been given to God, cannot be surrendered by His minister; and when (he adds) I was convened by the nobles and tribunes, who said that the Emperor acted in virtue of his royal prerogative as Master of all, my reply was that if the Emperor asked me for what was mine to give, such as my land or my money, I would not refuse it; but what belonged to God was not subject to the Emperor's sway. If you want my property, seize it; if you wish for my body, here it is; if you desire to cast me into prison, or to carry me to death, I will follow you:" and, again, when one of the Churches at Milan was beset by a military force requiring the Bishop to surrender it to the Emperor, he replied, "My liege lord, it is not lawful for me to give up a Church to thee, nor is it lawful for thee to receive it; thou oughtest not to violate the house of man, how much less oughtest thou to invade the House of God!"

And, again, he said to the people, when he was threatened with death if he did not surrender a Church to the Arians, "God forbid that I should give up the heritage of Christ; God forbid that I should give up the heritage of my fathers. You may take away my life, but you shall never take away my faith."⁴

But it may be said, this after all is a *practical question*. What is to be done? First, let us hold fast our principles. As the wise man says, "Buy the truth, and sell it not."⁵ Buy it any cost, and sell it not at any price. The condition of the Church of England at the present time is this. Many there are who would reduce her to the dilemma of either ceasing to be a National Establishment of religion, or else would force her to submit to such terms as would deprive her of her true character as a Catholic Church of Christ, and so render her contemptible and practically useless as an Establishment. Which of the alternatives is she to choose? This is the question before her. Would it not be better for her to be stripped of her temporal advantages, and to throw herself on the love of her people and on the good providence of God, than by a surrender of her principles to become "*sal infatuum*," salt that has lost its savour, fit only to be cast out and trodden under foot of men?⁶

If then it be said to us, Surrender your churchyards and churches to be shared as national property by

⁴ S. Ambrose, *Sermo* post Epist. xxi.

⁵ Prov. xxiii. 23.

⁶ Matt. v. 13. Luke xiv. 35.

ministers of different forms of belief or of unbelief, or else submit to be disestablished or disendowed, let us at once choose the latter alternative. If we accept the former we shall lose all power of recovery. Dishonourable concessions create an appetite for more, and weaken the power of those who concede. By such concessions we should destroy all sympathy with us, and confidence in us. We should not escape disestablishment by such concession, but might rather hasten it. The Church of Ireland made such a concession in 1868, and was disestablished in 1869. We should be like the false mother in the judgment of King Solomon. She said, "Let the child be neither mine nor thine, but *divide it*,"⁷ but the true mother knew well that *division is death*, and would not consent to such terms, and therefore the wise king awarded the child to her, and said, "Give her the living child, and in no wise slay it; she is the mother thereof."⁸

So brethren, if the State of England is wise, it will honour and support the Church of England, provided the Church acts as a true mother. If the Church has maternal love for her children, she will never accept division, which would be death to the Church, and injurious to the State itself, which is maintained by a Church which holds firmly sound doctrine and definite principles; but a State can derive no real

⁷ 1 Kings iii. 26.

⁸ Compare S. Augustine's application of the history of Solomon's Judgment in this sense, *Serm.* 10 and *Serm.* 46, and on *Psalm.* 21; and might I venture to refer to the note on the passage in my *Commentary on the Old Testament*, 1 Kings iii. 16—27?

benefit from a Church which has sacrificed her spiritual principles, and therefore her moral influence, for the sake of temporal expediency, and by so doing has forfeited her own self-respect and the confidence of her members.

Brethren, there is a ruin of a noble temple at Selinus in Sicily ;⁹ it was overthrown by an earthquake many centuries ago ; and its columns now lie prostrate on the ground in calm magnificence. And it would not be very difficult to reconstruct the temple from them. But if those columns had been reduced to powder in a lime-kiln, how could they be restored ? So it is with a Church ; if she sacrifices her principles, if she allows them to be calcined and pulverized by compromise, she has no hope of recovery ; but if she is true to herself, though she may be overthrown by the shock of a political earthquake, she will one day rise again. When she had a martyred King, a martyred Archbishop, and noble confessors of the faith in her Bishops, Clergy, and Laity, the day of Restoration soon came, and that Restoration was due to those heroic Martyrdoms and intrepid Confessions.

But next, while we hold the truth with firmness, let us approach others with love. Let us put ourselves in their place. The religious and pious and reasonable Nonconformists (who are entitled to much respect) would not thank us for a concession which, while it admitted their ministers to our churchyards would open those holy places to Secularists and

⁹ Captain Smyth's *Sicily*, 220. Saint Nou, *Voyage de Sicile*, iv. 185.

Infidels. This they would earnestly deprecate. Some of them may perhaps wish that our Burial Service were in some respects different from what it is (though be it remarked, the Wesleyan Service is identical with that of the Church, with only three omissions¹), yet there are very few who do not prefer the Church of England Service, said by a duly ordained Minister of the Church of England.²

In examining the returns made by you to my inquiries, I find that the Deaneries of this Diocese are unanimous against the use of the Churchyard for any other Services than those of the Church of England performed by a Minister of that Church.

You are also agreed for the most part in recom-

¹ See *Service of the Methodists*, p. 176, ed. Lond. 1842.

² The view of the religious Dissenter (as Mr. Alsop observes) may be fairly indicated from the following statistics of a few Cemeteries taken at random :—

Chester—

Population 40,000.

Cemetery in use 25 years.

Interments in Consecrated Ground 11,000, or 90 per cent.

„ Unconsecrated „ 1,200, „ 10 „

Stafford—

Population 17,600.

Cemetery in use 19 years.

Church of England Interments 4,286, or 81 per cent.

Roman Catholic „ 536, „ 10 „

Nonconformist „ 489, „ 9 „

Westhoughton (Lancashire)—

Population 7,000.

Cemetery in use 17 years.

Interments in Consecrated Ground 1,190.

To this must be added 769 Interments in the Churchyards, Churchmen and Dissenters, making a total of 1,959, or 94 per cent.

Interments in Unconsecrated Ground 110, „ 6 „

mending the permission of “*silent burial*” wherever it may be desired by the friends of the deceased.

To this term, “*silent burial*,” which is liable to misapprehension, exception has been taken by some, and it has even been described in contemptuous terms—as no better than the burial of a dog—a phrase which is not courteous to the people of Scotland, where such burial is generally used ; and which ignores the fact that such burial is preceded by some religious services in the house of the departed. For my own part, I do not hesitate to say, that if Mr. Osborne Morgan’s Bill had passed, it would have opened all our Churchyards, to burials which may well be called “*burials of a dog*,” for it would have opened them to Funeral Services by Secularists, such as one which I have before me,³ where the departed is described as having no hope of resurrection and immortality ; and as being therefore “*like the beasts that perish*.”⁴

It has also been suggested that an alternative service might be framed for use in such cases where objection is entertained by the relatives of the deceased to the present Service of the Church.

You also concur in advising that facilities should be given by law to any parish, or two or more parishes for the provision, by the poor-rate or otherwise, of cemeteries to be regulated in the same manner as cemeteries already formed under the operation of

³ *Secular Ceremonies ; A Burial Service.* Lond., 17, Johnson’s Court, E.C.

⁴ Eccl. iii. 21.

legislative enactments,⁵ or to be left wholly unconsecrated.

It would be well that we should go further, and that the law should require the provision of such cemeteries wherever a reasonable cause existed for them. It has been shown that the grievance, whatever it is, is growing less and less every year; that 2000 churchyards have been closed during the last twenty-three years;⁶ and that cemeteries have already been provided for nearly two-thirds of our population. There can be no doubt that the condition of many more of our churchyards, even in country places, is such that they ought to be closed without delay.

It is not with the hope of conciliating those who will be content with nothing short of what they call "religious equality," and which is only another name for "religious disestablishment," and who will never be satisfied with anything short of that, that these suggestions are offered; but because it seems to be desirable that the Church of England should show in her Diocesan and Provincial Assemblies her readiness to consent to all reasonable proposals, at the same time while she declares no less distinctly that she is resolved, with God's help, to maintain unflinchingly those principles, which she is bound in duty to Him and to His holy religion, with all her power to defend; and that

⁵ Let me refer here to an excellent pamphlet recently published, *On the Burials Question*, by a Lincolnshire Clergyman, where the details of a plan for this purpose are sketched out. Lond., Rivingtons, 1876.

⁶ See the speech by the Right Hon. R. A. Cross, Home Secretary, in the House of Commons, March 3, 1876.

she has a confident belief that no English Government will cherish the vain hope of conciliating some who will not accept what we are able and ready to give, and who demand what is our duty to refuse; and plead that their consciences are aggrieved by our existing Laws of Burial (which have a prescription in their favour of more than a thousand years); and that no English Government will inflict a grievance on the 20,000 Clergy of the Church of England, and on the loyal and faithful Laity, and alienate their affections, and forfeit their confidence and support.

Brethren, in what has now been said, it may have seemed that the evils of Disestablishment are underrated. Let me therefore repeat that Disestablishment will not be averted by compromise but be accelerated by it; and that it will be made a far worse evil by compromise. I deprecate compromise because I contemplate Disestablishment with alarm, not merely for the sake of the Clergy, but for the sake of religion, and of our national Institutions, and of the peace and happiness of the people.

It has been said that the battle of the Church and Realm of England is to be fought in our *great towns*. This is partly true. But it is to be fought also in *agricultural Dioceses* like this in which we are, and which are strongholds of patriotism and of loyalty. And let me add that those who are agitating for what is called "the County Franchise," are well aware of this.

If the Church is disestablished, she will still retain some hold on our towns, where the congrega-

tional system prevails as distinct from the parochial, and religion and its fruits, though blighted, may still survive there. But if the emissaries of "the Liberation Society" and of "the Labour League" succeed in poisoning the minds of our agricultural classes, and in sowing the seeds of disaffection and discontent among them, and in making them the dupes and victims of the delusions now so studiously propagated, that the parochial Clergy and their families are not the friends of the labourer, but his foes, and are leagued in a conspiracy with his so-called oppressors the land-owners and land-occupiers, to deprive him of his rights; and if disestablishment and disendowment ensue, which some seem to contemplate with complacency; and if an agricultural Diocese like this were deprived of the blessing of a resident parochial Clergy, decently endowed and maintained, then let me appeal to you, my lay brethren, as to what its condition would be? It would become a wilderness of paganism, and something worse than paganism. Our rural populations would be corrupted with the vices of a diseased civilization. Agrarian outrage would be rife. Property and person would be in peril. Our country parishes would combine with the turbulent elements of our towns in a struggle against the higher classes of society, and against order and law.

The best kind of *Church defence* is *Church extension*. It is in the development and consolidation of our Diocesan and Parochial system, by the subdivision of Dioceses, by multiplying Clergy, Churches and Schools,

But let it not be forgotten, that there is one thing in which different powerful parties — Romanists, sceptics, sectarians, and democrats—are all ready to combine : namely, in an energetic effort to overthrow the Church of England ; and that the time may come when some unscrupulous party-leaders, meditating on this fact, and being becalmed, as it were, in the stagnant waters of a political Aulis, and being impatient of indolence and inaction, and desirous of a popular gale to fill their languid sails, and to waft their fleet from its quiet moorings with a fresh breeze to the wished-for shore of political power, may be willing, albeit with words of love on their lips, to sacrifice the national Church as an Iphigenia on the altar of their own political ambition. As the poet says,—

“Aulide quo pacto Triviaï virginis aram
Iphianassaï turpârunt sanguine foedè
Ductores Danaûm delecti, prima virorum—
Exitus ut classi felix faustusque daretur.”⁷

When our enemies actively assail us, we must endeavour strenuously (even for their sakes) to ward off their attacks ; we must imitate Nehemiah, who fought while he builded ;⁸ and therefore it is our duty to encourage and assist such associations as the “*Church Defence Institution*,” which has done and is doing excellent service, in this respect.⁹

⁷ Lucret. i. 84—101.

⁸ Neh. iv. 15—21.

⁹ Especially by the efforts of its energetic Secretary, the Rev. Dr. Alfred T. Lee, St. Stephen's Palace Chambers, 9, Bridge Street, Westminster, S.W.

THIRD ADDRESS.

I PASS by certain topics of interest and importance at this time, such as the question of *private Confession*; the *enforcement of fasting Communion*; of *non-communicating attendance at the Lord's Supper*. These matters were dealt with by me freely and fully at the last Visitation, and the opinions then expressed, which have been confirmed by subsequent experience, have been published in the Addresses¹ delivered on that occasion. To them let me be allowed to refer.

An earnest desire has been expressed to me that I would commend to your support the *Church of England Temperance Society*.

The Church herself is the true Temperance Society. She knows that Temperance cannot be rightly taught unless it be grounded on the Incarnation of Christ. She admits to membership at Baptism with a solemn vow of temperance; and she supplies constraining motives for keeping that vow, in the doctrines which

¹ "Twelve Addresses at the Visitation of the Diocese of Lincoln, 1873;" the subjects here specified are dealt with in the 4th, 5th, 6th, and 7th Addresses in that volume.

she teaches, that our bodies are Temples of the Holy Ghost, and that whosoever defileth the Temple of God him will God destroy;² and that they are members of Christ the Holy One;³ and that they have been bought by His blood;⁴ and that they will be raised by Him from the dead, and, that according as they have been used by us in this world, so will they be either miserable and shameful, or happy and glorious, for evermore.⁵

Almighty God also enables us by her instrumentality to keep that vow, because He authorizes and empowers her to dispense grace (which cannot be done by any earthly society)—by means of prayer, and the hearing of God's Word read and preached, and by the ministration of the Holy Communion of the Body and Blood of Christ.

And if, through human frailty, we break that vow of Temperance, she is authorized to restore us (which no earthly society is competent to do), on our sincere repentance and resolution of amendment, by the ministry of reconciliation,⁶ and by the cleansing virtue of Christ's Body and Blood in that Blessed Sacrament.

Again, be it remembered that to reclaim the intemperate is very difficult, but to deter men from becoming intemperate is not so hard a thing; and this is the special office of the Church; and she performs her work by virtue of that special power and agency with which she is endued by God. Prevention is not only better than cure, but it is far easier also.

² 1 Cor. iii. 17; vi. 19.

⁴ 1 Cor. vi. 20; vii. 23. Gal. iii. 13.

⁶ 2 Cor. v. 18.

³ 1 Cor. vi. 16.

⁵ Gal. v. 8.

Let me therefore exhort you solemnly, my reverend brethren, to remind your people of the privileges they enjoy, and of the responsibilities under which they lie, as members of the divinely instituted Temperance Society—the Church of Christ.

But there are many, it is true, who are beyond the reach of such teaching as this; and they must be dealt with by other and lower agencies, such as earthly Temperance Societies, so that by that means they may be brought under the holier influence of the Church.

It is commonly asserted that to the drunkard the only hope of *restoration* is in *total abstinence*; and it may be freely admitted that it may not only be expedient but also requisite for some persons to be total abstainers either for their own sake or for the sake of others: and for these the organization of the *Church of England Temperance Society* may be very valuable; and therefore it is earnestly commended to your cordial support.

At the same time let us never forget, and let us remind others, that temperance and total abstinence, when practised with *earthly views*, such as health and wealth, or comfort or respectability of character and worldly fame, and when not grounded on the faith, fear, and love of God, and on dependence upon His grace, are not pleasing in His sight, but are *dead works*, and will receive no reward hereafter from Him.

Let me also be understood to guard myself against being identified with that rule of the *Church*

Temperance Society, which makes a *total abstinence pledge* a condition of membership and communion, especially for the young. In my opinion such a pledge or vow is liable to serious objections ; it is not unlikely to be broken ; and if so it will become a snare to the conscience, and may produce indifference and recklessness to truth. It is not also unfrequently associated with a spirit of self-righteousness, and tends to the heresy against which St. Paul protested when he blamed those who forbade to marry ; although he commended voluntary celibacy ;⁷ and whom he censured for “commanding to abstain from meats, which God hath created to be received with thanksgiving ;”⁸ and when he asserted that “every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer.”⁹

Such an imposition of a vow of total abstinence seems to be repugnant to Holy Scripture. It is tantamount to a condemnation of one of God’s creatures, and to an assumption that we are wiser than the Creator Himself. Wine is one of God’s creatures. We call it by that name in the most solemn Office of the Church, that for the Holy Communion, where wine is a representative oblation of God’s creatures, and where we say, “Grant that we, receiving these

⁷ 1 Cor. vii. 7, 8; and S. Ignatius, the disciple of St. John, while he owns the advantage of single life, yet says “Do not impose the yoke of celibacy on any one.” Fragment vi.

⁸ 1 Tim. iv. 3.

⁹ 1 Tim. iv. 4, 5.

Thy creatures of Bread and Wine, may be partakers of Christ's most blessed Body and Blood."

We can hardly be said to believe in the Inspiration of Holy Scripture, if we proscribe the temperate use of wine. Holy Scripture says that "Wine¹ maketh glad the heart of man" (Ps. civ. 15). And if wine is to be condemned and proscribed, how is it that Our Blessed Lord chose wine as the subject-matter with which to work His first miracle, and to show forth the glory of His Godhead, by changing water into it at Cana of Galilee? How is it, also, that Christ chose wine as one of God's creatures to be sanctified for ever in the administration of the Holy Communion,

¹ Ps. civ. 15. It is observable that the original word here used is *yayin*, the same word as is used to describe the beverage as intoxicating in Gen. ix. 21—24 (concerning Noah); xix. 22 (concerning Lot); Levit. x. 9; Num. vi. 3, 4—20 (concerning the Nazarite); Judg. xiii. 4; 1 Sam. xxv. 37 (concerning Nabal); Prov. xx. 1, "Wine is a mocker;" Isa. v. 11, 12—22. This refutes the arguments of some who say that whenever wine is commended in Scripture as innocent, it is *new wine*, *unfermented*, *not intoxicating*; Hebr. *tirosk*. But even *tirosk* is said to intoxicate, Hosea iv. 11, and as *Gesenius* observes, Lex. p. 370 and 863, the word *tirosk* is derived from *yârash*, to take possession of, i. e. the brain, to intoxicate; and when the Apostles are said to be full of *new wine* (Acts ii. 13), it was tantamount to saying, they were drunken, in St. Peter's opinion.

It has been alleged, indeed, that the wine into which Our Lord changed the water in the six water-pots at Cana (John ii. 6—9) was of such a kind, that it would not inebriate, however much of it was drunk. It is said that it is incredible that Christ should have tempted the guests to sin by making 120 gallons of wine, and by commanding it to be served for their use. It seems to be forgotten that the feast lasted probably seven days, and that the wine is expressly said to have been good wine (ii. 10), and that much of it was probably preserved for future use, and as a continual proof and memorial of the miracle, and to serve for effectual means of diffusing the knowledge of the Divine Power and Love of Christ.

and said, "*Drink ye all of this*" (Matt. xxvi. 27); and commanded it to be received by all the faithful in every age and country, in that Blessed Sacrament, even till He comes again?

The condemnation of wine developed itself in extravagant proportions in Manichæanism, against which the Church struggled vehemently, and which she condemned solemnly in such canons as these: "If any clergyman abstains from wine, not for the sake of discipline, but in a spirit of detestation of it, forgetting that all God's creatures are good, and pronouncing censure on creation, let him repent, or be deposed and excommunicated; and a layman also."² And again, "We solemnly charge all to abstain from intemperance; not that we altogether forbid any to drink wine, for this would be to deal insolently with what God has given to man for gladness of heart,³ but that, according to the Holy Scripture, they be not guilty of excess."

The judgment of the primitive Church in this matter is well summed up by Tertullian,⁴ "We are thankful to God, the Lord and Creator of all; we repudiate no fruit of His work, but we practise temperance lest we should abuse it."

In the present day some persons condemn others as *causing scandal* by not abstaining from wine and other fermented drinks; but the Primitive Church, while she encouraged temperance, condemned those who abstained from them *as if they were evil*. The

² *Canones Apostol.*, Canon xlii. ed. Beveridge; *Patres Apost.* i., 449. Cotelier.

³ *Constitut. Apostol.*, viii. 44, p. 425. ⁴ Tertul. *Apol.*, 42.

remarkable declaration of the Churches of Lyons and Vienne in the second century on this subject deserves your attention.⁵

You know, my reverend brethren, what confusion was caused by the Manichæans with regard to the administration of the Holy Communion, and of what abuses they were guilty in reference to the Eucharistic cup, which they condemned; and how the Ancient Church directed its censures against them.⁶ The Manichæans did *not* reject the *juice* of the *grape*, but they condemned *wine*. In the words of St. Augustine,⁷ "What perverseness is it, to feel no scruple as to grapes, and yet to call wine the gall of the Prince of Darkness?" And again, "They regard it as sacrilege to touch wine, as if *it were a creature of the Evil One*, and therefore an impure thing, although they willingly taste *the fruit of the vine*."⁸

And therefore when they came to the Holy Communion they made a feint of drinking the wine from the consecrated cup, but they secretly ejected it from their mouths.⁹

⁵ See it in Eusebius, *Hist. Eccles.*, v. 3, where the Churches say in their Epistle concerning the Martyrs, that when one of that number, Alcibiades, practised austerity, living on bread and water, and continued to do so in prison after his first conflict with wild beasts in the amphitheatre, it was revealed in a vision to Attalus that, Alcibiades did not well in not making use of God's creatures, and in giving an *example of scandal to others*; and that after this, Alcibiades changed his diet, and received God's creatures with thankfulness.

⁶ S. Leo, *Serm.* xli. vol. i. p. 106, ed. Lugdun. 1700.

⁷ *De Moribus Manichæorum*, sect. 44, vol. i. p. 1182, ed. Paris.

⁸ S. Augustine *de Hæresibus*, sect. 46, vol. viii. p. 51, and *Contra Faustum*, xvi. 31, and xx. 13.

⁹ See Bishop Andrewes *ad Bellarmin. Apol. responsio*, p. 190 or p. 258, ed. Oxford, 1851.

I mention these things the rather, because it is to be feared that the enforcement of the total abstinence pledge as a condition of membership of Temperance Societies may engender strife with regard to the Holy Communion ; and may lead to a schism in the holiest of Temperance Societies, the Church, and this, in reference to her holiest act, the Holy Communion. It is now said by some, that if we are to pledge ourselves to abstain from wine as an evil thing, surely we ought least of all to partake of that evil thing at the Lord's Table. And some have lately arisen who are likely to bring discredit on the cause of Temperance Societies, and even to imperil their existence, by recommending, and even in some cases by enforcing, the use of the *unfermented*¹ *juice of the grape* for the Eucharistic cup in the Holy Communion. They say that the word *wine* is *not* mentioned by the Evangelists in the history of the institution of the Holy Communion, but only the *fruit of the vine*;² and they thence infer that the *unfermented* juice of the grape ought to be used at the Holy Eucharist ; and we are informed that this is already done in upwards of eight hundred congregations, particularly in Scotland ; and the question is now assuming an alarming importance, and is likely to cause much strife, because a large number of well-intentioned persons have publicly announced their resolve not to communicate unless this unfermented

¹ "Wine" (defines Dr. Andrew Ure) "is the *fermented* juice of the grape."

² Matt. xxvi. 29. Mark xiv. 25. Luke xxii. 25.

fruit of the vine, which (they say) cannot intoxicate, is ministered to them at that Holy Sacrament.

What, brethren, shall we say to these allegations?

It is certain that in the days of the Apostles what was ministered in the Cup of Blessing at the Holy Communion was wine which could intoxicate. We learn this from St. Paul;³ and the sub-apostolic Father, Justin Martyr, states that at the Holy Communion consecrated bread and *wine* were ministered to all;⁴ and the fact that the Manichæans rejected it proves the same thing.

It is certain also that *fermentation* is a *natural* process, and so a *work of God*; and it would be as reasonable to reject the use of bread in the Communion, because it is not the unfermented produce of wheat, as to forswear wine because it is not the unfermented juice of the grape. It augurs ill for those who thus act that they should be helping the Church of Rome, which denies the cup to the laity; and should trouble the peace of the Church of God by such an innovation as this.⁵ To whom we answer in

³ 1 Cor. xi. 20.

⁴ S. Justin Martyr, *Apol.* i. 61 and 67, p. 266 and 270, ed. Otto Jenæ, 1842.

⁵ The suggestion of the promoters of this new plan is thus expressed by one of themselves:—"Instead of having two cups, and one part of the church supplied with alcoholic liquor and another part with unfermented wine, would it not be far better that the whole service be conducted with unfermented wine, in which the whole congregation can join? Our feelings sympathize with those who would recommend the adoption by all of the unfermented wine, in place of the alcoholic liquor; and failing this, that at least a portion of the church be served with unfermented wine." At the same time we are told by one of the advocates of this proposal, that it is very doubtful whether what is

the words of St. Paul, "We have no such custom, nor the Churches of God." ⁶

They say, indeed, that we who use fermented wine in the Holy Communion may be right, but that they who use unfermented cannot be wrong; as if it were not one of the most wrong things in the world, to distract the Church by schism, and to make the Holy Communion, which is the feast of love, to become an occasion of strife.

Having premised such reserves and cautions as these, let me exhort you to form Temperance Societies in your parishes with such an organization as in the exercise of your own discretion you may think best. ⁷

purchased as unfermented is not alcoholic after all. "Two of the largest London firms have," he says, "for the last three years, spent large sums in informing 'the religious and teetotal world' that at their respective establishments you can get a wine '*containing the smallest quantity of alcohol, and the best adapted to meet the views of the most scrupulous abstainers.*' I tell you this (he adds) by way of encouragement, but also by way of warning; for although in their advertisements these wine and spirit dealers say that their wines are '*unfermented,*' I have analyzed them several times, and found them to contain a large percentage of alcohol, twelve per cent. being a common proportion; and the week before I left London I had one sample analyzed by a chemical expert, residing in Kensington, who discovered that this so-called '*unfermented wine,*' which was to 'meet the requirements of the most scrupulous teetotaler,' contained no less than *fifteen per cent. of alcohol.* Let that be a warning, and I assure you it is quite needful; for it is an astonishing fact that a large number of churches, up and down this country, are at this moment comforting themselves with the reflection that they have banished intoxicating drink from the Communion Table, when all the time they are using it from Sunday to Sunday. One of our leading men, a minister and teetotaler of five-and-thirty years' standing, has been completely deceived in this way; and many churches have been equally led astray."

⁶ 1 Cor. xi. 16.

⁷ I am thankful to be able to transcribe the following from

We have reason to be thankful that a Select Committee of the House of Lords has been appointed with a view to legislation for the restraint of intemperance. We cannot indeed make men sober by Acts of Parliament, but we can take away temptations to drunkenness. It seems to me that the problem to be solved by all sound Legislation is this—to combine the minimum of temptation to do evil with the maximum of liberty to do good. We can help to remove the stigma on our Government, that it seeks to enrich itself by the misery and crime of the people. We can help it to improve the Licensing Acts ; and to promote their proper application, especially on the Lord's Day, with regard to the hours of sale, and the number and character of places of sale of liquors. Why should other shops be shut on that day, and public-houses and beer-shops enjoy a *monopoly of open-ness* ? It would surely suffice that they should be enabled to supply those who desire it, at a certain hour, with refreshment to be carried home to their families, but not be allowed to become resorts for idleness and vice on that holy day. Let more efforts be made to check adulteration, which is a prolific source of drunkenness ;

one of the latest Reports of the *Church of England Temperance Society* :—

“The condition of membership is to promise to forward the objects of the Society, as set forth in its list of objects. If upon this there have been grafted, in some places, *pledges of ‘Temperance’* and ‘*Moderation*’ of different kinds, over and above that which the Christian has taken in his baptism, this is only *in the discretion of particular clergymen*, which the Parent Society must *necessarily leave in every respect free and unfettered.*”

for it is as much the quality of what is drunk, as the quantity, that produces intoxication. They who make or sell drinks for the people are under a solemn responsibility before God. They who adulterate them with deleterious drugs are desecrating God's creatures by a double sacrilege. They are desecrating the thing which is drunken, which is a creature of God ; and they are desecrating the person who drinks, who is a temple of God.

Some other salutary restrictions may be imposed by law ; and the penalties on drunkenness may be made more severe, and more ignominious, and may be enforced more rigidly.

Other beverages may be reduced as much as possible in price by the repeal or abatement of duties upon them. An inquiry should be instituted as to whether *Grocers' licences* to sell intoxicating liquors have not been hurtful in their effects.

Endeavours to legislate on *Intemperance* are attended with somewhat the same difficulties as attempts to deal by Acts of Parliament with *Church Patronage*. The powerful influence of private interests embarrasses public endeavours to grapple with both questions, and therefore each of us is bound to do what he can, by personal and private means, in both these matters, to act by moral and religious influence on the consciences of those who cannot be reached by law.

Other secondary agencies may do much. The removal of Benefit Clubs, Friendly Clubs, and Burial Clubs from Public-houses and Beer-shops ; the diminu-

tion of their number ; the total discontinuance of paying wages on Saturdays and in Public-houses ; the encouragement of cottage allotments ; and of Night Schools ; the provision of Parochial Libraries of Workmen's Clubs, of Tea-rooms and Coffee-rooms, for social and instructive meetings ; of healthful recreations, such as Cricket and Football ; the provision of better dwellings for the working classes, with a good supply of air, light, and water ; and the better education of girls in women's household works, so that they may be better daughters and better wives and better mothers ; such things as these, or at least some of them, are in your own reach, in your own parishes, and have already been adopted by many among you with signal success.

FOURTH ADDRESS.

THE Parliamentary debates and divisions on the *Elementary Education Act* have had the good effect of showing that the Legislature is in favour of maintaining religion as the basis of instruction, and that more might have been done by wise and courageous attempts to give statutable effect to this disposition.

We may, however, be thankful that encouragements are afforded to religious education by several of its provisions which will tend to supply pupils to our schools. Such is the clause which enacts that no one shall take into his employment (except in certain special cases) any child under ten years of age; or who being of that age has not obtained the required certificate (grounded on Standard Four of the Code of 1876) of proficiency in reading, writing, and arithmetic, or of 250 attendances in the year at a certified School or Schools; such again is the clause which provides for the legal enforcement of these conditions; such again is that which enables the Guardians of the poor to pay the School fees of poor children; and that which provides for the formation of industrial day schools,

and for the payment of fees of children who obtain certificates, for three years after the certificate is obtained; and such as the clause which repeals the Section of the Act of 1870, which provided that the annual parliamentary grant to Elementary Schools should not exceed the income derived from voluntary contributions and school fees, and from any other sources other than the parliamentary grant; and henceforth that grant is not to be reduced on such considerations, if the grant does not exceed 17*s.* 6*d.* per child in average attendance during the year; and it may even exceed that sum under certain specified conditions.

The Agricultural Children's Act of 1873 is repealed by this new Act; but, as will be seen, this new Act affords to Schools in rural parishes a more reasonable prospect of continuance, without being swallowed up by a Board School; and it will enable populations which have created School Boards to relieve themselves of a burden which many of them already feel to be too grievous to be borne.

We may also indulge the hope that the spirit of *Board Schools* may become more religious, and that they will not only take care to secure instruction in Holy Scripture to their scholars, but will also give consistency to that teaching by the acceptance of those *formularies of Christian Faith and Duty*, which greatly conduce to the efficiency and success of Scriptural instruction itself; and that they will acknowledge that neither the teacher nor learner can look for any success

in his work unless his efforts are seconded by Divine Grace, and by the help of the Holy Spirit given to earnest *prayer*.¹ It would indeed be a public calamity that the Schools of this great country should be liable to the charge of teaching, by their own practice, two dangerous heresies, namely, Pelagianism, which maintains the efficiency of human will without heavenly grace; and Macedonianism, which denies the divine nature and working of the Holy Ghost in the heart and mind of man; and it would be a degradation of England as a nation, if in her State Schools she were to speak with stammering lips, and could not utter a Creed.

By the well-known "*Cowper-Temple Clause*" in the Statute of 1870 (Section 14, Clause 2), it was enacted that in rate-aided Schools "*no religious Catechism or religious formulary which is distinctive of any particular denomination shall be taught.*"

In the Charge delivered by me in the year 1870 were the following remarks upon it:—

"The precise meaning of this clause it is not easy to determine. Does it exclude the *Ten Commandments*? Does it proscribe the *Lord's Prayer*? Inasmuch as these two formularies are found in the Bible, and the Bible is not banished, I should hardly suppose that it can be so construed. And does this clause prohibit the *Apostles' Creed*? Literally and grammatically interpreted surely it does not. The Apostles' Creed can-

¹ It is stated that forty-four per cent. of Board Schools make no report of any prayer being used in them.

not, in any sense, be called 'a religious formulary which is distinctive of any denomination.' The Apostles' Creed is the Creed of the Church of Rome,—indeed, it is her only baptismal Creed,—as well as of the Church of England. It is the Creed of the Presbyterian as well as the Lutheran, and of the Arminian as well as the Calvinist. It is the Creed of the Anglican ; and is found in the Wesleyan Service Book.

"It can hardly be imagined that the English Legislature could have intended to banish this time-honoured formula, which, as Richard Baxter has well said, is in substance as old as Christianity ; and that it would admit in its place the private belief, or it may be the private heresy, of any individual teacher in these rate-aided schools ; and that thus a set of youthful schoolmasters, unacquainted with the original languages of Scripture, unversed in theological learning, should be elevated as it were into personified Creeds, and be permitted to dogmatize according to their own arbitrary caprice, and that so we might have as many popes or antipopes as we have rate-aided schools. That this could ever be the mind of the English Legislature it would indeed be hard to believe ; and until this interpretation has been put upon this clause by some authority from which there is no appeal, it ought not to be received by any who revere the name of the British Parliament."

It is gratifying to find that the author of this clause himself, Mr. Cowper-Temple, accepted this interpretation by an amendment which he proposed in

this sense, and by a letter to the same effect, dated August 7, which has appeared in the public papers.²

It is to be hoped that the members of School Boards will act on this principle. There is much need for a revision of their practice in this respect. It appears from a Parliamentary Return moved for by Mr. Sampson Lloyd, of the orders issued by School Boards on the subject of religion between August 1st, 1874, and 1st July, 1875, that out of 284 School Boards (a large proportion of which are in rural districts), included in these returns, there are sixty-two which, whilst permitting the Bible to be read, do not allow any note or comment upon it; sixteen which forbid the reading as well as the explaining of

² In which are the following paragraphs.—

“I stated, what some members would remember, that in June, 1870, I had, in reply to a question, stated in the House of Commons that this Creed was not included amongst the prohibited formularies, and that Mr. Gladstone, Sir Roundell Palmer, and other members who spoke in the debate, had concurred in that view.

“I pointed out that this summary of facts used in connexion with the Lord's Prayer and the Ten Commandments would be a helpful guide for teachers and a satisfactory test for examination, and would furnish a basis for religious teaching common both to Board Schools and to Denominational Schools, and a ground of union in that respect between various religious bodies. I said that although I regretted to withdraw my motion, the object of it might be otherwise attained by recourse to the decision of a court of law, as I confidently believed that such a decision would affirm the legality of the use of the Creed.

“W. COWPER-TEMPLE.

“*Broadlands, August 7, 1876.*”

The Archbishop of Canterbury and the Duke of Richmond and Gordon have also said in Parliament that the Apostles' Creed may be used in School Board Schools; and that in fact it is used already in some.

the Bible, though permitting prayer; while thirty-nine forbid all religious observance or religious instruction in connexion with the ordinary work of the school, or by any member of the school staff.

In the year ending August, 1875, the number of School Boards had increased from 838 to 1140; and a further increase was anticipated, although they are liable to grave objections not only on religious grounds, but on account of their expense,³ and of the bitter controversies which they engender in the periodical elections of their members, and of the irritating debates in which they are very often engaged. Altogether a population of more than 12,000,000 (that is, more than half the population), in England and Wales, is already under School Boards, and therefore the future destinies of England depend in great measure on the character of its School Boards.

I am thankful to find that opportunities have been given by some of you, my reverend brethren, to the Church Schoolmasters of your several neighbourhoods for friendly conferences, preceded by religious services. Might not Schoolmasters be invited to take part occasionally in the proceedings of Ruridecanal Chapters? Whatever tends to strengthen the connexion of the Schoolmaster with the Church will be a great benefit to all.

The Legislative enactments for the erection of *two*

³ See Canon Gregory's pamphlet on the cost of *Voluntary Schools and Board Schools*, 1875. On the *transfer* of Schools to School Boards, see below, p. 63.

new sees—one for *St. Alban's*, the other for *Truro*⁴—may be hailed as among the most beneficent measures of the present Parliament. The division of the Diocese of Exeter by the severance of the County of Cornwall, seems to suggest an expectation that the Diocese of Lincoln, which is next in size to that of Exeter, and contains a greater number of clergymen than that Diocese, may ere long be divided also, and that the *County of Nottingham* may become an *independent Diocese*.

Let me here record with thankfulness that the two *Archdeaconries* in the County of *Lincoln*, which were formerly very disproportionate in extent, have now been nearly equalized; and let me express my obligation to my venerable brethren, the Archdeacons of Lincoln and Stow, for their cordial co-operation in giving effect to this arrangement.

⁴ The following *Prayer for the Increase of the Episcopate* is suggested for use:—"O Lord Jesu Christ, the Shepherd and Bishop of our souls, Who didst continue all night in prayer, and then didst choose Thine Apostles, and hast bidden us pray the Lord of the harvest to send forth labourers into His harvest to gather fruit to life eternal, and hast promised to be with Thine Apostles alway even unto the end of the world; we beseech Thee to quicken and bless the endeavours and offerings of Thy people for an increase of Bishops in Thy Chnrch, and to raise up a due supply of faithful men for the work of the Apostleship, in dispensing Thy Word and Sacraments, in laying on of hands in Confirmation, in ordering of Priests and Deacons, in ministering sound doctrine and godly discipline by driving away error and by defence of Thy truth; in the spreading forth of Thy Gospel, and in watchful oversight, wise and loving guidance, and good government of Thy Church; and to all who are called to that holy office give Thy grace and heavenly benediction, that they may faithfully serve before Thee to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, One God, blessed for ever. *Amen.*"

Let us now pass to other subjects connected with this Diocese.

Lord Hampton's motion in the House of Lords for an Address to her Majesty, commanding a return of the Churches, including Cathedrals, in every Diocese, which have been built or restored at a cost exceeding 500*l.* since the year 1840, has led to the collection of evidence which shows that in the Diocese of Lincoln the sum of 972,642*l.* 15*s.* 4*d.*, has been expended for this purpose; and through lack of information in some cases this is below the mark. (See *Appendix A.*)

There is Church accommodation in this Diocese for about one third of the population, but not in populous places, especially *Nottingham, Lincoln, and Great Grimsby*, where an effort is now being made to provide more Churches and Clergy, which I would earnestly commend to your energetic and liberal support.

The result just described, with regard to Church building and restoration is mainly due, under God, to the religious zeal, and self-sacrificing efforts of the parochial clergy. They have indeed, it is gratefully acknowledged, been nobly seconded, in many cases, by the co-operation of the laity; but unless this Diocese had enjoyed the advantage of resident Clergy, established and endowed (however inadequately), the work here presented to the view would never have been effected, and probably would never have been attempted. We cannot overrate the value of an Established Church in this respect alone.

Many of the parishes in this Diocese are small;

and many, though large in area, are very thinly inhabited; and in such Parishes the effort to raise the sum of 500*l.* is almost as great as in some others it would be to raise 5000*l.* If such endeavours are taken into consideration, the sum above mentioned, as raised in this Diocese in the last 35 years for Church Building and Restoration, would considerably exceed a million sterling. The number of Churches built, rebuilt, or restored amounts to 576. The number on which sums above 500*l.* were expended, is 355. The greater proportion of work done in the period of thirty-five years, falls into the range of the last fifteen years; and is now actively going on. In the *three weeks* before this Visitation I have been called upon to take part in *five Church-openings*. At this time about twenty churches are in course of restoration, and nine are being built.

Such works as these are not only evidences of a quickening of spiritual life, but tend to promote it. A restored Church is generally followed by a more frequent, more reverent, and more devout attendance on the means of Grace in the House of God, and is favoured, we may humbly hope, by an increase of His blessing to the Parish and families in it. This is the best pledge of peace and prosperity to the Nation.

I cannot refrain from paying a tribute of gratitude to the labours of our *Lincoln Architectural Diocesan Society*, which has done so much for the cause of Church Restoration in the Diocese.

You are aware that this Diocese contains a large number of poorly endowed Benefices. Let me ask you all, especially our lay brethren, to assist the *Lincolnshire Association*, instituted four years ago for *augmenting the incomes of poor benefices*; by whose instrumentality the sum of about 43,000*l.* has been already applied to that purpose. Any local benefaction of 100*l.*, to a poor living, will probably be met with 100*l.* from the Association, and with 200*l.* from Queen Anne's Bounty; which will increase the income of the living by about 14*l.* per annum.

We have also great cause to be thankful, as was stated at my last Visitation, for a great increase of the number and efficiency of our *Parochial Schools*. Especially let me now congratulate you on the fact that the inspection of the scholars of these schools in religious knowledge, with the valuable help of the "*Religious Inspection Committee*," under the presidency of the Archdeacon of Lincoln, as far as that County is concerned, is placed on a very satisfactory footing. Of the 546 Schools in the County of Lincoln, 502 are open to Diocesan Inspection, and 346 were inspected by Diocesan Inspectors in the last school year; of these, 59 per cent. passed a good examination, 33 per cent. a fair, and 7 per cent. a bad examination. The number of children on the books in the *inspected* Schools was 30,199.

In the County of Nottingham 245 were inspected by Diocesan Inspectors last year; of these 129 passed a good examination, 86 a fair, and 30 a moderate

examination. The number of children present at that inspection was 22,537.

Our two excellent Inspectors-in-Chief (one for each of our two counties, Lincolnshire and Notts) are aided by the valuable co-operation of forty-four local Inspectors, whose reports, tabulated and summarized, have been published. From them we learn that Diocesan Inspection is almost universally welcomed, and that what has been called *the religious difficulty* has no appreciable existence in this Diocese.

At the same time let me request your attention to the stress laid, in those reports, on the importance of *Sunday Schools*. Let me quote the following extracts from the Report of the Inspector-in-Chief for Lincolnshire, the Rev. D. S. Matthew :—

“Much is said of the temptation to *give time to secular subjects* which should be *devoted to religious instruction*; and no doubt the temptation is very great, but while a few cases of the kind may be noted in our reports they are very few; as regards the great body of teachers, *the temptation, great as it is, is successfully resisted*. I have much pleasure in expressing my firm conviction that our teachers generally devote themselves with praiseworthy zeal, and in some cases with extraordinary ability and success to the *religious training* of their scholars. I am sure that it would be an irreparable loss to the country if the religious instruction imparted in our Elementary Schools were to cease, or to be seriously impeded.

“Many of my colleagues notice a marked difference

in the knowledge of Holy Scripture shown by children who regularly attend the Church *Sunday School*. It would indeed be difficult to exaggerate the happy influence of *good Sunday School teaching*; and now that the time that can be given to religious instruction in the *Day School* is so limited, the *Sunday School* acquires increased importance."

The Inspector-in-Chief for Nottinghamshire, the Rev. Fred. T. Cusins, bears a similar testimony; he says that the Sunday School, and not the Day School, is that which usually determines the religious denomination to which children will belong.

Let me add that a strenuous effort has been made in the County of Nottingham to promote the efficiency of Sunday Schools; and let me earnestly request the cordial co-operation of the Clergy of that County in that excellent undertaking.

It is to be hoped that you will resist to the utmost of your power the *transfer* of your Parochial School to a *School Board*; and that if you should be unable to prevent such transfer you would confer with the Secretary of the National Society as to the conditions⁵ by which such an arrangement is to be guarded.

⁵ Such conditions as the following are suggested by the Society:—

"1. That no arrangement be made involving a permanent transfer of the property to School Boards, and that, therefore, the Committee of Management must invariably be maintained in accordance with the Trust Deed of the school.

"2. (a) That in all cases where the School buildings are sufficient, the agreement with the Board must be on the basis of an annual letting, with a provision that a clear year's notice be given, dating from the end of the then current school year, in the event of the Managers under the Deed determining to resume possession.

I cannot mention the name of the *National Society* without an expression of gratitude for its invaluable services at the present crisis, and also without an urgent request that you would endeavour to aid its funds by Church collections and Offertories.

Our *Training School at Lincoln* for Schoolmistresses, which has now completed its fourteenth year, and has sent out 270 teachers of two years' standing, maintains its high character. In a certain sense its distinguished excellence (paradoxical as the assertion may seem) acts disadvantageously to us. The average of the annual salaries of the mistresses, which was 65*l.* in 1873, now exceeds 71*l.* Ten out of seventeen of the out-going students are working in this Diocese. Our *acting Teachers' School*, which has been in existence for two years, produces a class of Mistresses who are likely to be more available for our Rural Schools with slender endowments. The question of the *enlargement of the Training School* has been revived in consequence of an important communication from the Society for Promoting Christian Knowledge, and now requires your attentive consideration.

“(b) That in cases where the School Board requires to borrow money for additions to the buildings, a lease for a term of years may be entered into ; but in no case must such lease be for a longer period than will be necessary to cover the time of the contract for the repayment of the loan.

“3. That in all agreements, whether in the form of annual lettings or leases, certain days, viz. Saturday and Sunday in each week, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, and at least three evenings, including the Saturday, must be reserved for the use of the Managers under the Trust Deed.”

The addition of a *Chapel to the Training School* has proved, I believe, a great benefit to the Pupils of that Institution, which is thus consecrated for ever to the service of God, according to the pure form of doctrine and ritual received in the Church of England.

After all our discussions on matters concerning Education, suffer me to say, my reverend brethren, that such as you yourselves are, such will your School be. Your own life and character will be reflected there. The *Parochial Clergy* are the proper religious *Teachers* of the nation. "The Priests' lips," says the Prophet Malachi,⁶ "should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." And the Chief Shepherd's commission to you is not only "Feed My sheep," but also, "Feed My lambs."⁷ And let me add that the true School of religion is the Church; and that, even though you may have difficulties in your Parochial School, yet your sacred office enables and requires you to catechize the children of your parish—and I earnestly entreat you to do it in the church, according to the Rubric—and to prepare them for Confirmation.

The numbers confirmed in this Diocese during the seven past years of my Episcopate are 42,245, being an average of 6035 annually. The average per annum in Lincolnshire is 4276, nearly

⁶ Mal. ii. 7.

⁷ John xxi. 13. Cp. 1 Pet. v. 2.

one *per cent.* per annum of the population, which is 436,163.⁸

⁸ The numbers are:—

			<i>Males.</i>	<i>Females.</i>	<i>Total.</i>	
Confirmations in 1869	...	Lincolnshire	...	2,259	2,950	5,209
"	"	Nottinghamshire	...	286	637	923
		Total	...	2,545	3,587	6,132
"	1870	Lincolnshire	...	2,314	2,984	5,298
"	"	Nottinghamshire	...	696	1,008	1,704
		Total	...	3,010	3,992	7,002
"	1871	Lincolnshire	...	1,416	2,059	3,475
"	"	Nottinghamshire	...	1,053	1,710	2,763
		Total	...	2,469	3,769	6,238
"	1872	Lincolnshire	...	1,458	1,950	3,408
"	"	Nottinghamshire	...	510	822	1,332
		Total	...	1,968	2,772	4,740
"	1873	Lincolnshire	...	2,203	3,139	5,342
"	"	Nottinghamshire	...	607	1,022	1,629
		Total	...	2,810	4,161	6,971
"	1874	Lincolnshire	...	1,502	2,156	3,658
"	"	Nottinghamshire	...	752	1,285	2,037
		Total	...	2,254	3,441	5,695
"	1875	Lincolnshire	...	1,410	2,135	3,545
"	"	Nottinghamshire	...	694	1,228	1,922
		Total	...	2,104	3,363	5,467

Summary of those Confirmed in 7 years from 1869—1875 inclusive:—

Lincolnshire—				
Males	...	12,562	...	average 1,794
Females	...	17,373	...	„ 2,481
Total	...	29,935	...	total average 4,276

The average per annum in Nottinghamshire is 1758, which is not much more than one half of one per cent. per annum of the population (319,956).

What ought to be the average number of persons confirmed? In the Diocese of Oxford, in Bishop Wilberforce's Episcopate (ever memorable in the history of the Church), the number was *one per cent.* per annum of the population of the Diocese. Having had the charge of a Parish in that Diocese for nearly twenty years, I am able to say that this was not an adequate number, although I believe that there is scarcely a Diocese in England where it is attained. The number confirmed in that Parish (containing about 1200 souls) was *three per cent.* of the population, and this was not as much as it ought to have been.

The low average of Confirmations in England proves the need of an increase of the Episcopate. This is a national question. There is little hope for her moral condition and spiritual and temporal welfare, till her population, having been baptized and catechized in Christian faith and duty, has been brought to Confirmation and to Holy Communion, and to partake in all

Nottinghamshire—						
Males	...	...	4,598	...	...	average 656
Females	...	...	7,712	...	...	,, 1,101
Total	...	...	12,310	...	...	total average 1,758
Diocesan total	...	...	42,245	...	...	average 6,035
Population	...	...	Lincolnshire	...	...	436,163
„	...	...	Nottinghamshire	...	...	319,956
„	...	...	Diocesan	...	...	756,119
For the <i>parochial</i> statistics of Confirmation, see below, <i>Appendix B.</i>						

the means of grace which are needful for the soul's health.

Let me add that, by God's help, all the Confirmations in this Diocese have been administered in such a manner that either each candidate has been confirmed *singly*, or else *two candidates* (which seems to be in accordance with the Rubric, requiring that the Bishop should lay his *hand* severally on each), but never more than two, at a time.

Certain influences mainly political have recently become more active in deterring young persons from Confirmation, and even from attendance at church.⁹ On the other hand, let me acknowledge with gratitude, there has been a marked improvement in the reverence and devotion of the candidates.

With regard to the age of candidates for Confirmation, this must be left to the wisdom of their pastor, bearing in mind the directions of the Church in her baptismal office.¹⁰ Be it also understood that no one ought to be presented for Confirmation who is not qualified to come to Holy Communion.

I cannot omit to notice here the very beneficial effects produced by the *Missions* lately held in *Lincoln*

⁹ In a Midland Diocese, mainly agricultural, it has been stated by the Bishop that the attendance at church in one-seventh of the churches has been diminished by that influence, and that the portion of the population which is drawn from church is not found in other places of worship, but has been *secularized*. Compare what is said above, p. 36.

¹⁰ More has been said on this point in my *Twelve Addresses*, p. 129. See also George Herbert, *Country Parson*, chap. xxii.; Cardwell, *Synodalia*, i. 120, *Canons*, 1571, where it is ordered that parishioners should be presented at the Visitation as delinquents if they had not communicated when they were fourteen years old.

and *Nottingham*. Among other evidences of their permanent value, has been the great increase of the candidates for admission to Confirmation and Holy Communion after the Missions in those places.

The sum remitted from this Diocese to our two great *Church Societies for Foreign Missions* in the last year was 768*l.* 1*s.* 5*d.*, showing an increase of more than 1000*l.* since 1870. The sum remitted to the two great Societies for Home Missions was 2094*l.* 9*s.* 9*d.*; an increase of more than 500*l.* since that time.

I wish that more could be reported as done by us for the *Church Building Society*, and *National Society*, to both of which we are greatly indebted. Let me ask your help for them in the coming year.

The Archbishop of this Province having recommended, in a letter to his Suffragans, that Thursday, 30th November, St. Andrew's Day, or some one of the following seven days should be observed as a Day of Intercession for Foreign Missions, I earnestly invite you to join in a hearty endeavour to give effect to this proposal. I would suggest that, especially in rural districts, some convenient church in a central situation should be chosen for the gathering together of the Clergy and Laity for Morning Prayer, Holy Communion, and Sermon; and that there should be Evening Prayer with a Sermon in all the churches of the Diocese. Let me express a hope that this appointment of a day of public intercession may also be an occasion for the quickening of *private and family prayer for Missions*.

I thank the Rural Deans for holding Ruridecanal Chapters, and for sending to me the reports of their proceedings. I request them to continue their valuable services in this respect; and I also beg the Clergy, and Laity also (when summoned), of the several Deaneries, to be regular in their attendance at these Chapter Meetings. Union, which is a blessing at all times, is a necessity in days like these.

Let me here record with gratitude that an *Association of Clergymen*¹ has been lately formed in the Diocese who have engaged to undertake *Mission work* for a given time, either in rural or town parishes, where the Incumbents express a desire for their help. The firstfruits of this work have been already such as to promise an abundant harvest. In a Diocese like this, which has many Parishes with very small populations, and where the Pastor has much leisure for study, meditation, and prayer, it is a great blessing to him, and to those who receive him, that he should be enabled to go forth, with freshness and vigour—like the eremites of old—strong in the grace of God, from his retirement, to diffuse the benefits of that study, meditation, and prayer among those persons, whose Ministers may be overtaxed in body and mind by the claims of a large population, or living in smaller parishes may desire that their flocks should hear the sound of some other voices, testifying

¹ With the title “*Novate Novale*” (Jer. iv. 3, Hos. x. 12), and with the motto “*Orate et Arate*.”

to the same truths, which they, in quiet isolation, have been long endeavouring to teach.

You are aware, my brethren, that from causes of different kinds, the *supply of Candidates for Holy Orders* in the Church of England is not keeping pace with the demand.

Between the years 1844 and 1874 more than 2000 *new Churches* were consecrated in England and Wales; but on an average the number of clergymen ordained annually between 1864 and 1873 was 66 below what it had been between 1844 and 1853.² In the year 1874 there was an increase; but last year showed a falling off; whether the present year will give signs of recovery we are not yet able to say.

In this Diocese the average of those ordained—35 a year—has been maintained.³ But each Diocese has a duty to perform, not only to itself, but to the Church of England and to Christendom at large.

The question as to the supply of Clergy sufficient in quantity, and also competent in quality, for the work of the Ministry, is one of the most important

² Let me here refer to the evidence given in the Report of the Committee of the Lower House of Convocation on this subject, February, 1876, and to some recent Articles in the *Literary Churchman*.

³ The numbers Ordained in the last Seven Years in this Diocese:—

	1869.	1870.	1871.	1872.	1873.	1874.	1875.
Deacons	20	16	23	15	16	22	18
Priests	18	17	15	22	11	20	17
Total	38	33	38	37	27	42	35

that can occupy the attention of good and thoughtful men at this time. Continental nations, especially France, Italy, Spain, and Greece, are suffering politically as well as religiously from the social and intellectual decline and degeneracy of their clergy. May England take warning from their experience.

In our Universities some strenuous efforts, aided by Christian munificence, are now made in this good work; but on the whole our ancient Colleges are not seminaries for the Ministry in the same degree as they formerly were. For example, two Colleges were founded at Oxford by Bishops of Lincoln (Lincoln College and Brasenose) for the training of Ministers of the Church; but the Church has been deprived of the greater part of the revenues provided by them for that purpose.

This picture, however, has its brighter side. English Cathedrals are now undertaking the work which was done by English Colleges. They are attempting to do what they themselves also were designed to perform. This is the case at Lincoln. In our Code of Statutes it is prescribed that our Cathedral should be a Theological School for the Training of Candidates for Holy Orders. Lincoln had been renowned in this respect since the twelfth century, when it sent forth two Bishops to Iceland. The office of the Chancellor of the Cathedral is that of a Professor of Theology and Ecclesiastical History, and he is the official Examiner of Candidates for Holy Orders in the Diocese, and our Capitular Statutes appoint a Vice-Chancellor as his Coadjutor. The City of Lincoln, not only from

its religious and civil history and traditions, but also from its population, neither too large nor too small for developing the work of a Theological College, offers many special advantages in this respect.

Our Theological School has now been in existence for a year and three quarters. It numbers twenty-four Students at this time, some of whom are graduates, and some have come from the ranks of Nonconformity. Eighteen Students have been ordained from it, and are at work in the Diocese; and seven more will be Candidates for Ordination next Advent.

"We have three *Terms* a year, amounting to thirty-one weeks. For *Fees* it did not seem possible (says the Chancellor⁴) to charge less than the 30*l.* required by other Theological Colleges.

"I consider (he adds) that the *Course* and *Residence* must be at least two years for others, and for Graduates one. Our subjects are marked out by our Ordination Examinations, and by the 'Preliminary Examination for Holy Orders,' conducted by the Theological Faculty of the University of Cambridge.

"Our Lectures are at least two daily, except on Saturday, when there is a written Examination in some subject of lectures. Once a fortnight a Sermon is written on a given text, and corrected."

The Students attend an early Service at the Cathedral daily, and are employed in parochial work under the direction of the Incumbent in one or other

⁴ Chancellor Benson's Letter to the Bishop on *Scholæ Cancellarii*, 1876. This may be seen in the Appendix to the *Lincoln Diocesan Calendar*.

of the twelve parishes in the City of Lincoln, and thus acquire an experimental knowledge of the practical part of their future profession. They receive regular instruction in Lectures from the Chancellor, Dr. Benson, from the Vice-Chancellor, Canon Crowfoot, and a third Professor, the Rev. Arthur John Worlledge; and from dignitaries of the Cathedral and others, in lecture-rooms provided for them at the Old Palace. The sum contributed by many among you for the defrayal of the costs of a recent lawsuit on Church Patronage,⁵ has been applied by me with your permission to the restoration of Bishop Alnwick's Tower at the Old Episcopal Palace for the use of the Theological School, and for other Diocesan purposes, and will I hope long remain a monument of your generosity, and of my gratitude.

May I say a few words on the finances of our Theological School? Nothing is required for build-

⁵ Bishop Andrewes (we are informed in his *Funeral Sermon*, vol. v. 296) endured many troubles by *Quare impedit*, and *duplex querela*, and was of opinion that two of the greatest blemishes in our Ecclesiastical polity were Simony and Sacrilege. On principles of *Canon Law*, whether of the Church Universal or of the Church of England, the recent lawsuit would, I believe, have had a different issue. The energetic endeavours of the Bishop of Peterborough to amend the Laws on Church Patronage, and my own attempt to restrain a Clerical Patron from using for his own benefit the first presentation to a benefice, the life interest in the Advowson of which he had bought, may at least be adduced as evidence to show that the Church of England is not insensible to, or responsible for, abuses which are sometimes laid to her charge; and may be classed with her efforts to reform her Provincial Synods, and to increase her Episcopate. It is a hardship upon her that she should be taxed with faults, which, if the State had co-operated with her, would long since have disappeared from her system.

ings, the Lecture-rooms being supplied gratuitously. The sum of 600*l.* a year is needed for salaries ; but if the College continues to prosper, it may be hoped that this will be supplied by Fees of Students.

But there is urgent need of contributions for *Bursaries or Exhibitions*, to enable poor and deserving Students to defray the expenses of two years' residence at Lincoln ; and let me earnestly entreat your help for this purpose. Nine Bursaries, in amounts varying from 10*l.* to 50*l.* a year, have already been assigned to the extent permitted by the funds contributed, with excellent results, and, in one instance a Bursary has been repaid for the use of other Exhibitioners.

May I also request that if there are any young men of promise in your parishes, whom you believe to be likely to serve God with faithfulness, ability, and zeal in the Ministry of His Church, you would encourage their parents to dedicate them to that holy office. The *Middle School*, now under the care of Canon Sanderson, at *Burgh*, would afford an excellent preparatory training for our Theological College.

Several of the Students admitted to the College at Lincoln have come from the ranks of Dissent. We have little temptation of a temporal kind to offer to Nonconformist Ministers. It is calculated that the income of one third of the Benefices in England and Wales does not exceed 200*l.* a year ; and not a few have served as Curates for many years. But the Church has spiritual benefits to impart, which far

transcend all secular advantages. She has in her hands the sacred deposit of the Faith, and she has authority from Christ Himself to ordain men to the Ministry of His Holy Word and Sacraments.

Recent circumstances have led our Wesleyan brethren to examine into the validity of their own Orders. You are aware that when I was requested by a Wesleyan Minister to overrule the decision of a clergyman of this Diocese, on a well-known occasion, I declined to do so. The title then claimed by the Wesleyan Minister was not asked for as a compliment, or as a matter of personal courtesy, but was demanded as an official right. It was not merely the thing claimed, but the *animus* with which it was claimed that gave it importance. It was claimed *because* it was the common title of Clergy, and because it was supposed to imply that they who have the title are equally *in holy orders* with the Clergy. And it was demanded from the clergyman in question, not as a private individual, but as a minister and representative of the Church, and as acting in his public capacity as an authorized Guardian of her churchyards and churches.

This controversy, as you well know, was not of my seeking, but it was forced upon me; and being placed in these circumstances I did not shrink from a painful duty; but I resolved to endeavour to save the Church from appearing to recognize publicly, in her own churchyards and churches, Wesleyan Preachers as having the same title with her Clergy (that very title, be it remembered, which the Wes-

leyan Conference itself formerly *forbad* those Preachers to assume, *because it is* the title of the Clergy), and to acknowledge them as possessing an equal right with the Clergy of the Church, to administer the Sacraments; and also to save her people (over whose souls I am appointed to watch, and for whom I must give an account at the Great Day) from the danger of confounding their own duly ordained Ministers with others who have no valid Ordination; and I hoped also to lead the ministers of Nonconformist bodies, especially of our Wesleyan brethren, to examine into their own credentials; so that they might be rescued from what appears to me to be a perilous position.

People will take a different view of my proceedings in this matter, according to their various views of Schism. They will regard those proceedings not only as erroneous, but as fanatical and uncharitable, if they imagine that laymen may lay hands on other laymen and make them into clergymen; and if they think lightly of religious divisions, and disparage Apostolic Succession,⁶ and do not believe in any specific outward call and visible ordination to the Ministry.

But if they fear and love our Divine Master,⁷ Who prayed that all His disciples may be one in the Truth;

⁶ Let me commend to such persons the words of S. Augustine, *Epist.* 232, "Videtis multos præcisos a radice Christianæ societatis (quæ per sedes Apostolorum et successiones Episcoporum certâ per orbem propagine diffunditur) de solâ figurâ originis (i.e. a mere illusory shadow of ordination) sub Christiano nomine, quasi arescentia sarmenta, gloriari, quas hæreses et schismata nominamus."

⁷ John xvii. 11, 21, 23.

if they give credit to the teaching of Holy Scripture, that wilful Schism is a heinous sin;⁸ and that to invade the functions of the Christian Priesthood is to incur the danger of "perishing in the gainsaying of Korah";⁹ if they remember that the Angel of the Church of Ephesus is praised by Christ in the Apocalypse (ii. 2) for "trying those who said they were Apostles and were not;" if they have any respect for the testimony of the Church Universal which is "the pillar and ground of truth"¹ solemnly protesting against Schism, and declaring by her judgment and usage, for at least fifteen hundred years after Christ, in favour of such Ordination as is received and practised by the Church of England; if they have any reverence for the Church of England praying God in her Liturgy to "deliver us from all false doctrine, heresy, and schism," and declaring in her Canons that they who set up rival communions in her parishes, are liable to Ecclesiastical censures, and even to excommunication;² they will not think it a light matter whether they connive at Schism or no,³ but they will be sure that it is a duty of

⁸ I Cor. i. 10; iii. 3. Gal. v. 20, 21. James iii. 14, 16.

⁹ Jude 19.

¹ I Tim. iii. 15.

² See Canons of 1603, Can. 9, 10, 110.

³ The Judicial Committee of Privy Council, which pronounced Judgment in this case (which was an undefended suit) on January 21, 1876, held that the title in question was "not a title of honour or of dignity" (I quote the official Report), "but a laudatory and complimentary epithet, a mark of respect and of reverence, as the name imports, *but nothing more.*" This was not the view taken by the Church Courts below. The Privy Council did *not* recognize the claimant of the title as being *in holy orders*, and the ascription of that title is not to be regarded as a recognition of Ordination. This will be a relief to many.

piety and reverence to God, and to the Church, and of Christian love and compassion to her people, and even to Nonconformists themselves, not to daub with untempered mortar,⁴ and not to say, "Peace, peace, when there is no Peace."⁵ They will not be greatly troubled, though there should be some churchmen like the Israelites who murmured against Moses and Aaron for warning Korah and his company, that they might not perish; and who, when they had perished by neglect of the warning, said to Moses and Aaron "*ye have killed the people of the Lord*" (Num. xvi. 41). In the present case, the effects of speaking the truth in love have already in many respects been greatly blessed; and I trust that when I am beyond the reach of human opinion, this will be seen more to be the case. If the feelings of any have been hurt by what I have done, I am deeply sorry for it; but the wise man says, that "faithful are the wounds of a friend,"⁶ and "he that rebuketh a man, shall afterwards find more favour than he that flattereth with his tongue."⁷

May I be allowed to add here the expression of an earnest desire?

It is a blessed thought, that some of the sons of

Whether the Church in her own churchyards and churches ought to be required to recognize with a mark of respect and reverence, and with a laudatory epithet, the teachers of the numerous and diverse sects whom in her Ecclesiastical Laws she feels it her duty to warn and to censure, is another question, which may deserve consideration.

⁴ Ezek. xiii. 10, 11, 14, 15.

⁵ Jer. vi. 14; viii. 11. Ezek. xiv. 19.

⁶ Prov. xxvii. 6.

⁷ Prov. xxviii. 23.

Korah (the posterity, that is, of him who was consumed by fire for invading the priest's office) became sweet singers of Israel, and that for three thousand years the Church of God has chanted the beautiful Psalms (some on the blessings of Church unity) composed by them.⁸ It is a happy thing that among the great theologians and Fathers of the Church—some, like S. Augustine, came from schools of heresy; and that he lovingly laboured to enlist sectarian Donatist Teachers in the ministry of the Church;⁹ and that in our own country we can point to many who, like Bishop Patrick, Bishop Butler, Archbishop Tillotson, and Archbishop Secker, having carefully considered the arguments on both sides, abandoned the camp of sectarianism, and conformed to the doctrine and discipline of the Church. May the God of truth and peace greatly increase their number!

⁸ May I refer to my notes on Psalms xlii., xliv.—xlix., lxxxvii.?

⁹ See S. Augustine's *Life* in the Benedictine Edition, lib. v. chap. 5, pp. 483, 519, 574, with the evidence there given of the lack of Clergy in Africa and the means of supplying it.

FIFTH ADDRESS.

LET me now offer a few brief practical exhortations, especially to our younger brethren.

First, then, as to the studies of the Clergy. This is an age when nothing is allowed to pass unchallenged. We need a learned Ministry; especially we require a Priesthood mighty in the Scriptures.

May I desire you never to let a day pass without careful study of the Bible. Let me ask you to read critically the four Lessons appointed in the daily Calendar; and in the Daily Service *never omit either of the two Lessons* appointed in the Calendar; and read the Lessons at home, before you read them in Church. Intelligent *reading* of Scripture is the best *preaching*. It may seem a slight thing to notice, but *false quantities* in proper names (such as "*Timōthēus*," "*Urbānē*" and others sometimes heard in the public reading of Scripture, e. g. Rom. xvi.) are justly supposed to imply more than meets the ear.

I hope that the *New Lectionary may be revised*; for reasons stated by me in a Letter to the Prolocutor of the Lower House of Convocation, which has referred that subject to a Committee. The *Table of Proper*

Psalms and Lessons for Special Days, put forth at our Synod held at Lincoln in 1871, has been generally adopted in the Diocese.

You will endeavour to be acquainted with the best literature of the day. But do not take your theology from articles in magazines and other periodicals. Read the ancient Fathers of the Church, especially those of the Apostolic and sub-Apostolic age, and the Ecclesiastical Historians, especially Eusebius; and such authors as Tertullian, St. Cyprian, St. Ambrose, St. Athanasius, St. Augustine, St. Jerome, and St. Chrysostom.

Study diligently the best writers of the Church of England, especially those of the era of the Reformation, such as Bishop Ridley and Bishop Jewel; and those of the next age, such as Hooker, Andrewes, Laud, Bramhall, Sanderson, Pearson, Jeremy Taylor, Barrow, Bull, Wilson, Waterland, and Bishop Butler.

At the present time the careful and discriminating study of two periods of our Church history is very necessary, namely, that of the Reformation in the sixteenth century; and that of the Ecclesiastical and Civil Troubles in the seventeenth century.

As to the former, beware, I entreat you, of the dangerous fallacy which is propagated by Romanists, and accepted by some Protestants, that our Reformers *set up a new Church in England*. Their work was not innovating but restorative. They did not make what was new, but preserved, purified, and confirmed the old.¹

¹ With regard to this matter, the valuable tracts republished by the *Anglo-Continental Society* may be commended to younger students.

That good and great man, the late Dean of Chichester, Dr. Hook, who has lately entered into his rest, was providentially preserved to continue his work, the *Lives of the Archbishops of Canterbury* to the death of Archbishop Laud; in whose biography you may see a clear narrative of the events of that troubled time, which, in some respects, resembles our own age.

Let me also mention the Lectures of Bishop Sanderson *on Conscience*,² and *on Oaths*; and the Prefaces to his *Sermons*, which offer valuable helps for the solution of many problems at the present time.

The question of the necessity of *an outward call, and lawful commission*, for the valid exercise of the *Christian Ministry*, is one which now occupies, and will continue to occupy, the attention of thoughtful persons in this country; and it is one on which you ought to be able to speak with clearness and power.

On this subject perhaps there is nothing in the English language that surpasses, in logical acumen, in force of argument, and vigour of style, the *Letters of William Law to Bishop Hoadley*. They may be placed side by side with the *Provincial Letters* of Blaise Pascal; in both cases it might be wished that personal sarcasm had been spared; and that “*suaviter in modo*” had been joined with “*fortiter in re*.”³

² The Latin Editions, London, 1655 and 1660, and in the fourth volume in Bishop Jacobson's Edition of Sanderson's *Works*, Oxford, 1854; an English translation, London, 1722; also in part by Dr. Whewell, in 1851. A cheap reprint of portions of these Lectures would be a seasonable contribution to our theological literature.

³ *Law's Letters to Hoadley*, London, 1753, 1762, republished in the *Scholar Armed*, i. 279, and two of them by Mr. Joshua Watson in 1835.

In the ministration of the Holy Communion, let me ask you to take care to observe the rubrics, which have an important signification, as to the time when, and the person by whom, the Elements are to be placed on the Holy Table; and also as to the *breaking of the Bread* (in which view do not allow the Bread to be cut asunder into small separate pieces before the Communion), and as to the ministering to each communicant *severally*. And let me here take the opportunity of saying that the Church of England, following the judgment and usage of the Church Universal, does not seem to approve or contemplate *Evening Communions*.⁴ May I desire you, my Lay brethren, the Churchwardens, to take good care that the Wine provided for the Holy Communion is of the purest kind that can be procured.

Let me request you, also, my Lay brethren, to assist the Clergy in complying with the rubric which prescribes a *weekly Offertory*;⁵ and here may I say that the *use of bags* in collecting the alms is an innovation; and in other respects seems liable to objection.

I trust that provision has already been made of a *large font of stone* in your Church, and that it is duly *filled with pure water*, according to the rubric, for christenings; so that the child may be dipped in it, or (if it be otherwise desired) that water may be duly *poured* upon it. The word *sprinkling* never occurs in the baptismal Services in our Prayer Book.

⁴ More is said on this in my *Twelve Addresses*, Fourth Address, 1873.

⁵ On this also more has been said in the *Twelve Addresses*, p. 133.

I trust that Baptisms are ministered in the congregation in the time of Divine Service.

I lately received a letter from a Layman of the Diocese, complaining that the Clergyman of his Parish was in the habit of omitting to read the *Athanasian Creed* on the days when it is appointed to be used. I hope that my remonstrance against this omission has had the desired effect; but let me remind you, my lay brethren, that inasmuch as the rubric requires that the Athanasian Creed should be said by *the people* as well as the Minister, any omission of it by the Minister would not justify the people in omitting it; and if when the people use it at the prescribed time of the service, the Minister presumes to read anything else, he would be liable to a double censure, first for omitting what he ought to read, and next for disturbing the congregation by reading something which he ought not.

I must take this opportunity of earnestly requesting you, my reverend brethren, not to engage any one to officiate in your Churches without first communicating with me; and also not to make any change in the fabric or ornaments in the Parish Church *without application for a faculty*. An alteration which may be lawful with a faculty is unlawful without one.

Let me now say a few words on more familiar topics.

Many things tend to show that the Clergy of the Church of England must be prepared for temporal hardships. Clerical Incomes for the most part remain stationary. Prices for provisions, for labour, for almost

everything, are on the increase. The Apostolic precept, "Thou therefore, my son, endure hardness, as a good soldier of Jesus Christ,"⁶ has a special force for the Clergy at the present time. It was well said by a heathen poet, "I will increase my revenues by diminishing my desires,"

"Contracto meliùs parva cupidine
Vectigalia porrigam."⁷

My reverend brethren, let it be our rule to live within our income whatever it may be, and to endeavour to train our families in the same way. The biographical memoir⁸ of the Rev. Robert Walker, Vicar of Seathwaite, in Lancashire, on the banks of the river Duddon, for more than sixty years, in the last century—who, with a slender income, brought up well a large family, and—like Virgil's Corycian old man—

"Regum æquabat opes animis,"⁹

and showed that—

"Divitiæ grandes homini sunt vivere parçè
Æquo animo,"¹

may be commended to your attention at the present time, not indeed for exact imitation, but for the spirit of noble frugality, generous self-denial, and Christian piety and holiness, which animated and regulated his life.

The Apostle St. Paul, in his pastoral Epistles, lays

⁶ 2 Tim. ii. 3.

⁷ Horat. 3 *Od.* xvi. 37.

⁸ It may be found in the *Notes* to Wordsworth's *Sonnets on the river Duddon*, vol. iv. p. 320, ed. London, 1849.

⁹ Virg. *Georg.*, iv. 132.

¹ Lucret. v. iii. 7.

great stress on the personal character, not only of the Clergy, but of their wives and children and households. "A Bishop must rule well his own house (he says), having his children in subjection with all gravity;" "he must be blameless, having faithful children, not accused of riot or unruly;"² and the same precepts are given to deacons.³ And their wives must be grave, sober, and faithful in all things; and they must rule their children and houses well. And he says to us all, "Owe no man anything, but to love one another."⁴

Bear with me, brethren, for calling your attention to these things. The family of the Pastor of a Parish is public property. The holy influences diffused from the Parsonage may preach to his people with the silent eloquence of a continual sermon. Who can say how much the character of the Apostle St. Peter was strengthened by the courage of his wife who accompanied him on his missionary journeys,⁵ and went before him to martyrdom?⁶ How much Gregory Nazianzen's father, who was Bishop of Nazianzus, owed to his wife, Nonna, and how much Gregory, afterwards Patriarch of Constantinople, owed to her also, we learn from Gregory himself.⁷ The spiritual blessings of the conjugal union of Paulinus, Bishop of Nola, and his wife, Therasia, are well known from the letters of St. Augustine.⁸ One of the holiest of our

² 1 Tim. iii. 4. Tit. i. 6.

³ 1 Tim. iii. 8.

⁴ Rom. xiii. 8.

⁵ 1 Cor. ix. 5.

⁶ Eusebius, *Hist. Eccl.*, iii. 30.

⁷ See his *Orations*, Orat. vii. p. 199; and Orat. xviii. pp. 335, 343, 361, ed. Bened. Paris, 1778; and his *Poems*, vol. ii. pp. 1131—1149.

⁸ Augustine's *Epistles*, vol. ii. Ep. 27, Ep. 31, and Ep. 32, and passim.

English Pastors and Poets,⁹ George Herbert, in that golden manual of the Parish Priest, the *Country Parson*, says that “the Parson is very exact in the governing of his house, making it a copy and model for his Parish ;” “he requires three qualities from his wife, to train up his children and maids in the fear of God, with prayers and catechizing and all religious duties ; secondly, a curing of wounds with her own hands ; thirdly, a providing for her family in such sort that neither they want a competent sustentation nor *be brought in debt*.” This caution, not to be *brought in debt*, is one of great importance to the moral and religious influence of a Clergyman, and the success of his ministry. But do not try to improve your income by *speculating*. The love of money, gambling, and usury (often condemned in Scripture) bring their retribution even in this life, if not by temporal loss, yet by what is worse, a lowering of

⁹ George Herbert, *Country Parson*, chap. x. ; S. Jerome's *Epist.* xxxiv. *ad Nepotianum, on Clerical Life* (tom. iv. p. 256, ed. Bened. 1706), has many wholesome precepts expressed with great vigour, e.g. “Ignominia sacerdotum est, propriis studere divitiis. Divinas Scripturas sæpius lege, imò nunquam de manibus tuis sacra lectio deponatur; disce quod doceas; non confundant opera tua sermonem tuum, ne quis tibi respondeat, Cur quæ dicis ipse non facis? Lacrymæ auditorum laudes tuæ sint. Nolo te declamatorem esse, sed mysteriorum peritum et sacramentorum Dei tui eruditissimum. Verba volvere et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. Nec rusticus et simplex frater ideo se sanctum putet, si nihil noverit; nec peritus et eloquens linguâ æstimet sanctitatem. Cogitemus crucem Christi, et divitias lutum esse putabimus. Cave ne linguam aut aures habeas prurientes; ne ipse aliis detrahas, aut alios audias detrahentes. Nemo invito auditori libenter refert. Sagitta in lapidem non figitur. Discat detractor non detrahere, dum te videt non libenter audire detrahentem.” Excellent advice for these times.

the moral and spiritual tone—a thing fatal to the Christian Ministry.

Suffer me, my younger brethren, to commend to those who are unmarried among you the advice of George Herbert, in that book,¹ “Do not marry hastily;” and do not marry without competent means of decent maintenance for a wife and family. But if you resolve on marriage (after fervent prayer to God for His guidance) take care to act on the advice you give to others when in reading the Marriage Service you say that “Marriage is not to be enterprised nor taken in hand lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God.” Your own professional usefulness and the temporal and spiritual happiness of many others, beside your own, depend on your choice of a wife. “A prudent wife is from the Lord,”² “a gracious woman retaineth honour,”³ “a virtuous woman is a crown to her husband; her price is far above rubies; his heart doth safely trust in her.”⁴

¹ Chap ix.

² Prov. xix. 14.

³ Prov. xi. 16.

⁴ Prov. xii. 4; xxxi. 11.

SIXTH ADDRESS.

AND now, brethren, suffer some final words on still graver matters.

It does not require the spirit of prophecy to foretell (what the signs of the times portend) that a season of severe trial awaits the Church and the World. Holy Scripture assures us that such will be the character of the Latter Days before the Coming of Christ.¹

What some persons presume to call "the failure of Christianity" is no evidence of its untruth, rather it is a sign of its veracity. And why? Because Christ has declared in Holy Scripture that, together with a wide diffusion of the Gospel (such as we see at the present time) there will co-exist a spirit of Infidelity; and that the last days, like those before the Flood, and like the days before the overthrow of Sodom, and before the fall of Jerusalem, will be days of ungodliness.² These prophecies are now being fulfilled, and therefore the prevalence of Unbelief itself strengthens our belief in Christianity.

¹ In proof of this may I refer to my Introduction to the Book of Daniel, and notes on Ezekiel xxxviii., xxxix., and on the latter half of the Apocalypse?

² Matt. xxiv. 14, 37. Luke xvii. 26; xviii. 8.

These trials are due mainly to two causes, first, the contempt and rejection of Holy Scripture, as a divine revelation of doctrines and an authoritative rule of morals ; and, secondly, to the teaching of dangerous errors in faith and practice, by some who acknowledge Holy Scripture to be the Word of God.

As to the first, let me desire you not to allow the issue of the controversy between yourselves and others on the Inspiration and Truth of Holy Scripture, to depend on your own personal ability to answer all sceptical objections that may be raised to the Old and New Testaments. You are indeed to do what you can to examine these objections and to refute them ; but this is a long and laborious work, and if the controversy is not to end till this work is done by you, no sceptics will ever be won over by you to the faith.

But we must begin, as the ancient Church always began—and as our own Church in her office for Baptism begins—by setting forth the Creed ; especially must we begin with laying the foundation, as Christ and His Apostles teach us to do, in the profession of faith in Christ, Very God and Very Man.³

We must prove from external testimony that the *Gospels* are *historically true* ;⁴ and that, since they are historically true, JESUS CHRIST, Whose works and words are recorded in them, is GOD : and that since He Who

³ Matt. xvi. 16—18. 1 Cor. iii. 11

⁴ I have endeavoured to develop this argument more fully in *Twelve Addresses*, pp. 42—47, and in *Lectures on Inspiration*, Lecture iii. and Lecture iv., and Preface to *Commentary on the Old Testament*.

is God acknowledged the *Old Testament* to be the Word of God, it is what He declared it to be ; and that since He, as related in the Gospels, promised to send the HOLY SPIRIT "to teach His Disciples all things, and to lead them into all truth, and to bring to their remembrance whatsoever He had said unto them,"⁵ therefore the *New Testament*, written by them, and delivered by them to the Church as of equal authority with the Old Testament, and received as such by the Universal Church, to which He promised the permanent abiding of the Spirit, and His own continual presence,⁶ is also the WORD of GOD.

We do not therefore admit any one to enter into controversy with us concerning the Old and New Testaments as if they were like any other books ; but we earnestly entreat and solemnly adjure every one to receive them as avouched by the authority of Christ, who is the Everlasting God, the Lord and Judge of all, Blessed for evermore.

Until men have the grace of humility, and learn to regard the Bible with awful reverence as a Holy Book in the hand of Christ, and signed, as it were, by His Divine autograph, and sealed with His Divine seal, and as delivered by Him to the world as the Rule of Faith and Practice, and as the Code according to which they will be judged by Him at the Great Day, there is little hope of their being permitted by God to understand the Bible ; they will go on with their cavils against it, which are the ap-

⁵ John xiv. 16, 26 ; xvi. 13.

⁶ Matt. xxviii. 20.

pointed chastisement of their irreverence. They will be punished more and more by their own blindness. But let them become like little children in simplicity and docility, and then the scales will fall from their eyes, and God will reveal Himself to them in His own blessed Book, and they will fall down and adore Him for the gracious revelations in it.

But secondly, many receive the Bible as God's Word, and yet teach erroneous and dangerous doctrines, with the Bible in their hands. The Socinian, for example, appeals to the Bible in support of his own denial of Christ's Divinity. The Romanist pleads some favourite texts in defence of his dogmas of Papal Supremacy and Infallibility, and of Purgatory and Transubstantiation, and of the Immaculate Conception. The Calvinist and the Baptist will tell you that the Bible is their own standard of faith, and that they can read their own tenets there. And as to Church discipline and Church government, there is scarcely any form of Dissent which does not profess to see its own opinions reflected in the glass of Holy Scripture.

What then is to be done ?

We are, indeed, to search the Scriptures, and to endeavour, to the best of our ability, to convince the gainsayers thereby ; but we must remind them that Scripture itself teaches us that God has not only given us the *Bible as a rule*, but has also given us the *Universal Church* to assist us in the *right application*

of the rule; that Christ in Holy Scripture has declared that He has founded in the world His Church as a visible, permanent Society, and has promised to give to her the Holy Spirit to abide with her for ever;⁷ that He has promised to be with her always even to the end of the world,⁸ and that the gates of hell shall never prevail against her;⁹ and therefore St. Paul calls the Universal Church "the pillar and ground of the truth,"¹ and St. Jude exhorts us to "contend earnestly for the faith once for all delivered to the saints."²

Consequently we are sure that whatever *sense of Scripture* can be proved to have been received by the Church Universal, is the *true sense of Scripture*; and that whatever has not been received by her as the sense of Scripture, is *not the true sense of Scripture*; but is an utterance of erring man, imputing his own imaginations to the Infallible God.

This is the ground on which we hold the doctrines enunciated in the Nicene Creed, which is the Creed of Universal Christendom—and reject everything that is repugnant to it. That Creed is a sound exposition of the true faith by the authority of Christ Himself and of the Holy Spirit dwelling in the Church Universal.

What, then, is our answer to the Socinian, the Romanist, the Calvinist, and the Baptist, and other partisans of heresy and schism? We say to them, Show to us, if you can, that *your* interpretation of

⁷ John xiv. 16.⁸ Matt. xxviii. 20.⁹ Matt. xvi. 18.¹ 1 Tim. iii. 15.² Jude 3.

Scripture was *propounded by the Universal Church* of Christ as a true exposition of Scripture, and was generally *received* in ancient times as such, and then we shall be ready to accept it—but not till then.

But if we are able, as we are, to point to the time when *your peculiar dogmas were first broached*—some of them very recently—then we are sure that they are no part of “the faith once for all delivered to the saints,” but are corrupt adulterations of that faith which we are bound to maintain.

Brethren, let us never separate the Bible from the Church, nor the Church from the Bible. Let us not think to have a Church without the Bible, or to have a Bible without the Church. What God hath joined together let not man put asunder. If we sever the one from the other, we shall lose both; but let us revere the Bible as the Word of God, and the Church as the House of God; let us recognize Christ speaking to us in the Bible, and as delivering the Bible to us by the Church, which is commissioned by Him to keep, guard, and interpret it to the world. Then we shall never be shaken or unsettled; and we shall be enabled, by God’s grace, to establish others in the faith; and shall rejoice together with them in love, when faith shall be swallowed up in sight, and hope in everlasting fruition, and God will be all in all.

What therefore now remains, dearly beloved in the Lord, than that we should humble ourselves before our Heavenly Father, with penitential sorrow for our

many sins, negligences, and ignorances ; and should unite in thankfulness for the many and great blessings which He pours down richly upon us, through His dear Son, and in communion with His holy Church, mercifully preserved to us in this land ; and that we should pray to Him to pardon our unfaithfulness and unfruitfulness, and to turn from us those evils which we most righteously deserve, and that He would vouchsafe to us the abundance of His grace, that we may put far away from us all self-seeking and self-conceit, all vainglory, envy and strife, all waywardness and wilfulness ; and give us the spirit of meekness, humility and gentleness, of peace and love, of wisdom and godly fear, of purity of heart and holiness of life, so that we may dwell together here as brethren, and “adorn the doctrine of God our Saviour in all things,”³ and be united as fellow-worshippers hereafter with beatified saints and elect angels in the Church glorified, the heavenly “Jerusalem, which is the mother of us all.”⁴

³ Titus ii. 10.

⁴ Gal. iv. 26.

SEVENTH ADDRESS.¹

To the Very Reverend the Dean, the Rev. the Precentor, Chancellor, Sub-dean, Archdeacons, Canons or Prebendaries, Priest Vicars, Vicars Choral, Choristers, and other Members of the Cathedral Church of St. Mary, Lincoln.

MY Reverend and Lay Brethren,—The wise man says in Ecclesiastes, “Cast thy bread upon the waters, and thou shalt find it after many days.”² A little while ago a letter reached me from a clergyman in the Diocese of Western New York in the United States of America, accompanied by an Essay³ on the history and constitution of Cathedral Churches, and on the expediency of adopting their system, and of adapting it to the present work, and existing requirements, of the Church of America.

¹ In the Chapter House of Lincoln Cathedral, Oct. 17, 1876.

² Eccles. xi. 1.

³ “The Cathedral System adapted to our Wants in America;” by the Rev. Francis Granger, M.A., of the Diocese of Western New York, Buffalo, 1876, and introduced with a prefatory recommendation by a well-known and much honoured prelate—the Right Rev. A. Cleveland Coxe, Bishop of that Diocese.

In reading that publication, I found that it contained a reprint of the Address which was delivered by me in this Chapter House, at the last Visitation, on April 29th in the year 1873; and it was with much gratification that I observed that the Cathedral Church of Lincoln, the constitution of which was described in that Address, was recognized by the writer as supplying valuable suggestions for the consideration of the American Church, in any endeavour that she may make to reproduce a system which has been fraught with so many and great benefits to the Church of England.

Brethren, you are aware that the constitution of our own Cathedral was derived from that of Rouen⁴ the metropolis of Normandy, as it existed more than eight centuries ago, and that in its turn it furnished a model for the cathedral church of Moray, in Scotland.⁵

Thus the institutions of one age and country have an ever-living power of reproduction in other generations and distant climes, which are bound together in loving communion; and it would be a cause for thankfulness if, by the blessing of God on our ancient and holy house, and on our own work in it, we might be instrumental in adding anything to the efficiency and glory of that great American Church which, if we read aright the signs of the times, is destined to be, not only a watchful guardian and keeper of the deposit of divine Truth, but a zealous Missionary of

⁴ *Novum Registrum Lincolnense*, p. 3.

⁵ Wilkins' *Concilia*, i. p. 532—538.

the Gospel, and a faithful dispenser of the Word and Sacraments of Christ to countless myriads of immortal souls in that quarter of the globe.

The author of the essay just referred to expresses an earnest desire for the creation of Cathedrals and Capitular bodies in America as Diocesan Councils, as Colleges of Theological learning, and Seminaries of Training for Holy Orders, particularly by the provision of an enlarged Diaconate, as Schools of Church Music and Liturgical Science, as Diocesan Libraries, and as centres of Missionary work, both at home and abroad, and as subsidiary and supplementary to the labours of the Parochial Clergy, who would derive spiritual life from the influence of the Cathedral Church diffusing itself throughout the Diocese.

I have referred to this publication as suggesting to us an important consideration.

Since our own constitution and action are seen to exercise influence not only on this Diocese, and through it on the Church of England, but on that of America also, and other foreign Churches, it is our duty to do all we can, in order that our system may receive all the salutary development of which it is capable; and no endeavour should be wanting to invigorate, amplify, and consolidate it by faithful service and energetic action on our part.

Brethren, this Chapter House has recently been adorned by stained windows, commemorative of some who were dear to us, and recalling our minds to events in the history of this cathedral, since its

foundation eight centuries ago. Suffer me, then, on this occasion to invite your attention to incidents in our past history in connexion with this Chapter House, which may suggest to us salutary warnings, useful instruction, and cheering encouragement.

This Chapter House was built, as is generally supposed, in the Episcopate of Hugh de Wells, in the earlier part of the 13th century ; and not long after its erection a Visitation was held here in 1246, by one of the most learned, devout, and courageous of English Prelates, Robert Grossetête, who signalized his Episcopate by strenuous acts of Church Reformation ; for example, by suppressing the " Feast of Fools " held in this cathedral on New Year's Day, and by correcting the morals of the clergy, regular and secular, in the Diocese, and by endeavouring to remove the abuses in the exercise of Church Patronage, and by asserting the rights of this Church and Chapter, in resisting the attempt of the Bishop of Rome, Pope Innocent the IVth, to intrude his nephew, an Italian boy, Frederick of Lavagna, into a Canonry of this Cathedral.

In 1300 John D'Alderby, Bishop of Lincoln, held a Visitation here ; and in 1301 Edward the First, who was entertained by him at his Palace at Nettleham (whence he dated a Charter of the City of Lincoln, Feb. 25th, 1301),⁶ held a Parliament at Lincoln, and (as is

⁶ See the interesting account of it in the valuable work, *Civitas Lincolnia*, by Mr. E. R. Cousans, Lincoln, 1870, p. 11. Peter Langtoft (p. 312) thus describes it :—

supposed) in this Chapter House—one of the earliest Parliaments in our history. One hundred and four of the greatest Barons of the realm were present; and some of the most learned civilians and canonists of both Universities. They had the courage to resist the claims of one of the most potent and ambitious of Roman Pontiffs, the author of the famous Bull, *Unam Sanctam*, Boniface the VIIIth, in which he declared that “it is necessary to all men for salvation to be subject to the Bishop of Rome,” and who on the strength of the forged donation of Constantine, claimed for himself the dominion of Scotland.⁷

May we not suppose that the vigorous spirit of the intrepid Grossetête had its influence on the councils of England after his death, and that the learning of the successors of Simon de Monte, and of others who gave lectures on Theology and Ecclesiastical History at Lincoln in this Chapter House,⁸ supplied the King and Barons of England with powerful arguments against the usurpations of Rome, and enabled one of the greatest of the Plantagenets to prepare the way for the Tudors in emancipating the Church and Realm of England from the galling yoke of Rome?

The degenerate son and successor of Edward the

“At the Pasch afterward his Parlement set he
The good King Edward at Lyncoln his cité;
At Saint Katerine hous the Erl Marshall lay
In the Brode-Gate lay the Brus, Erl was he that day;
The Kyng lay at Netilham, it is the Bishop’s towne;
And other lordes there came in the countrey up and down.”

⁷ Rymer’s *Fœdera*, A.D. 1301.

⁸ *Novum Registrum Lincolnense*, p. 63.

First held also a Parliament in this Chapter House, from which it adjourned to the Carmelite Priory, near the church of St. Mark, in the City of Lincoln. This was in the earlier part of the year 1316. But the most remarkable event in his reign, of interest to ourselves, was the *Trial of the Knights Templars* in this Chapter House, in the year 1310,⁹ on the 31st of March, continued on the 10th of April and 1st of June, on which days about forty knights, attired in their white military cloaks, with the red cross emblazoned upon their breasts, were brought from Temple Bruer on Sleaford Heath, and from other houses of their order in Lincolnshire, and were convened before the Bishop, John D'Alderby, famous for his sanctity, and others appointed to inquire into the crimes laid to their charge, of apostasy, idolatry, and immorality.

Time does not allow me to dilate on what is one of the most interesting, perplexing, and mysterious questions in civil and Ecclesiastical history, how far the Templars, whether as a religious order or as individuals, were guilty of those offences with which they were charged before that tribunal, and before other judicial courts held for a similar purpose in France, Spain, England, Scotland, and Ireland.

The misfortune of the Templars was their opulence and their exemption from Ecclesiastical discipline. They were ruined by their privileges and prosperity,

⁹ See Wilkins' *Concilia*, ii. 366. Bishop D'Alderby's Register has a cursory reference to it (p. 150): but there is a blank page and an excision of a leaf in the Register at this point (p. 158).

which sapped the foundations of their ancient hardihood,¹ and engendered pride, insolence, luxury, and licentiousness, and exposed them to the cupidity and envy of such rapacious and ambitious sovereigns as Philip the Fair of France, who had under his control the Roman Pontiff Clement V., then a splendid vassal of the French Crown, in his palatial prison at Avignon, and who used him as his instrument for arraigning, torturing, plundering, and suppressing the Templars in that country, and who, strengthened by Papal authority, employed his own effeminate son-in-law, Edward II. of England, as his agent for the same purpose at London, York, and Lincoln.

The evidence against the Templars rests mainly on the depositions of renegades and apostates from the order, and on so-called confessions, extorted from the Grand Master of the Order, Du Molay, and others, by horrible tortures, and afterwards recanted by him and others of the brotherhood in the hour of martyrdom; and the motives by which Philip was actuated were so glaring, and the power wielded by him was so arbitrary, irresistible, and terrible in its exercise, that the verdicts pronounced against the Templars cannot be accepted as having any judicial authority.²

At the same time, in an Order of 18,000 Knights, placed in such a perilous condition of licentious impunity, there were not a few degenerate members.

¹ For evidence of their moral degeneracy, consequent on their immunities, see Dugdale's *Monasticon*, vi. 815, 816.

² See Milman's *Latin Christianity*, Book xii. chaps. i. and ii. and v.

There is also reason to suppose that they were perplexed and staggered by the victories of the Infidels, and by the defeats of the Champions of the Cross in the Holy Land, whose cause they deemed to be the cause of God; and that, in the language of one who keenly resented this seeming contradiction, "Christ appeared to sleep, and the Wizard Mohammed to reign supreme; and the inference was, whoever wishes for good fortune must borrow of him."

For the sake of a holy purpose, that of overcoming the Saracens, and of wresting Palestine from them, it is not improbable that some of the Knights were tempted to resort to magical arts, and to adopt those talismans and amulets which were supposed to have a mysterious virtue in enlisting the supernatural help of spiritual agencies, and to be available only to those who sold themselves to the Evil One by apostasy and blasphemy, and by collusion with Mohammedanism; from which sins, being committed with a view to a good end, namely, the honour of God and the Church and their own Order, they thought they could be afterwards absolved by their spiritual superiors, and would even be commended by those who measure the quality of actions by success.³

We may congratulate ourselves, for the sake of our ancestors, that no evidence was brought to light in

³ For the evidence of this supposition, see the interesting statements collected by Gieseler, *Church History*, Third Period, Division iv., chap. 1. The strong language of Roger Bacon in this sense (*Opus majus* ed. Jebb, p. 253) is very remarkable, and compare Michelet's *Procès des Templiers*, Paris, 1841.

this Chapter House, in 1310, which in any way tarnished the character of the Templars of Lincolnshire, and that the Judges who presided here had the courage to pronounce sentence accordingly.⁴

Still, however, the order of Knights Templars was suppressed in the following year by the Roman Pontiff in the Council of Vienne.⁵

It is a remarkable fact that the Pope, Clement V., the King of France, Philip the Fair, and the King of England, Edward II., all came to a miserable end: the two former in the year following the Grand Master's execution, who is said to have foretold with his dying breath the divine retribution; the last in Berkeley Castle, by the cruelty of that wife whom he had received, with a dowry wrung from the Templars at the hand of her father Philip, whose servile instrument he was in the proceedings against them.

This history is instructive to religious communities like ours, especially in connexion with an event which occurred here in the sixteenth century.

On Thursday, the 12th October, 1536, a meeting of Ecclesiastics, especially regular Clergy, and Laymen of Lincolnshire, was assembled in this Chapter House, to consider what measures should be adopted for the redress of grievances spiritual and temporal.⁶

The smaller Monasteries in England had just been suppressed by the King and Parliament, and their

⁴ See Wilkins' *Concilia*, l.c.

⁵ 16th October, 1311. 6th May, 1312.

⁶ For which see Froude's *History*, chap. xiii. vol. iii.

revenues sequestered, and an alarm prevailed that the work of abolition and confiscation would extend itself to the other Abbeys, and even to the Parish Churches. The civil grievances increased the panic and exasperation. The leaders in the "*Pilgrimage of Grace*," as it was called, were gathered together here. They had murdered the Chancellor of the Diocese, John Rayne, near Horncastle, and they attacked the Palace at Lincoln of Bishop Longlands, the Confessor of Henry VIII. Sixty thousand insurgents were at Lincoln. Their leaders assembled in this Chapter House; they suspected treachery in the camp, and two hundred among them retired for consultation into the Cloisters; and on their return were meditating to make this sacred place a scene of massacre. But the destined victims, some of the gentry of the county, escaped from the Chapter House, in the twilight of that autumnal evening, by a private door into the house of the Chancellor, Christopher Massingberd, who was their friend, and whose name recalls that of one of his honoured successors who occupied the same abode in our time.

Night was coming on. The insurgents retired, declaring that they would return in the morning. But in the meanwhile the royal army was approaching; the tumult was quelled, and the Cathedral became a garrison for the troops of Henry VIII. under the command of the Duke of Suffolk.

In the following year some of the leaders of the insurrection were brought to trial. The Abbot of

Kirkstead, Moigne, was hanged at Lincoln. The Abbot of Barlings, Mackarel, was also executed, and Lord Hussey of Sleaford, with some others.

Thus ended the Pilgrimage of Grace, and in less than three years after it the larger Monasteries also were dissolved, and their revenues were granted by Parliament⁷ to the Crown. It was announced as the King's intention, that twenty-one new Bishoprics should be founded and endowed, together with Capitular Establishments, from the sequestered estates of the Monasteries; but this magnificent scheme was contracted and reduced into the creation of six new Episcopal Sees;⁸ for which, however, we may well be thankful to the good providence of God.

Brethren, I have referred to these events in this place not only on account of their interest to ourselves, but because they supply practical instruction and wholesome warnings to us in our corporate character.

The suppression of the Brotherhood of Knights Templars, under Pope Clement V., Philip the Fair, and Edward II., in the fourteenth century, and the dissolution of the lesser and greater Monasteries in England in the sixteenth, were due, in great degree, to the internal degeneracy of those corporations. No great institution is ever destroyed except by itself.

⁷ 31 Hen. VIII. cap. 13.

⁸ viz.—Peterborough, Oxford, Gloucester, Westminster, Bristol, and Chester. Eight Religious Houses were converted into capitular Foundations—Canterbury, Winchester, Ely, Norwich, Worcester, Rochester, Durham, and Carlisle.

The calamities of religious societies arise from a spirit of worldliness, selfishness, and indolence ; and the privileges and immunities which they ought not to have coveted, and which ought not to have been conceded to them, usually prove in the end to be baneful penalties. The history of Churches, Monasteries, Cathedrals, and Colleges in England, afford abundant evidence of this truth ; and while we recognize the just judgments of God, exercising His own Divine attributes even by means of human sins, such as those committed by the Roman Pontiff and by the monarchs of France and England ; and while we also contemplate the retribution that followed the injustice and cruelty of Clement, Philip, and Edward ; and reflect on the unhappy end of Henry VIII.'s principal agent, in the work of Monastic spoliation, Thomas Cromwell ; and while we trace the course of God's inscrutable providence in making the act of Pope Clement the Vth, in dissolving the Order of Templars, to recoil on the Roman Papacy, by being used as a precedent for the work of Henry VIII., in dissolving the Monasteries, the strongholds of Rome, in England, let us also pause and reflect on the causes of those dissolutions, and let us take heed to ourselves lest we incur similar danger and suffer a similar fate by our own fault.

Already one Capitular Body in this Diocese has been dissolved in the last three years, after an existence of twelve centuries—the Collegiate Church of Southwell.⁹ Its fall was due to itself. How could a

⁹ See *Twelve Addresses*, p. 178.

Collegiate Church hope to survive in which the sixteen Canons had conspired to be content with three months' residence each in the course of four years?¹ And you well know that we ourselves, at Lincoln, have sustained some severe shocks. The Legislative Act of 1840, dealing with the revenues of Cathedral and Collegiate Churches, was not very dissimilar to some of the Ecclesiastical Statutes of Henry VIII.

No one, however, will plead that the condition of Capitular Bodies before that Act was satisfactory, and few will deny that being aroused by its solemn warnings they have risen since that Act to a higher and nobler consciousness of their own responsibilities. Let us thank God for it, and let us do all in our power, with His help, to make our own Cathedral Church what it was designed to be, a Sanctuary of holy worship, a model of liturgical order and beauty, a school of sound doctrine, a seminary of theological learning, a seat of Ecclesiastical counsel and policy, and a source of spiritual life. In a word, let it be—and let it be felt to be—the Mother Church of the Diocese.

I rejoice to say that since my Visitation in 1873, considerable improvements have been made in this Cathedral. The voice of early prayer and praise, and of Scriptural reading, which had been silent for eighty years, has now been re-awakened in the Morning Chapel, and its holy sounds of supplication and thanksgiving, are blended in happy union with expository

¹ *Ibid.* p. 186.

teaching on portions of Holy Scripture, especially the Psalms.

In 1871, this Chapter House was the place of meeting of the first Diocesan Synod, properly so called, which has been held since the Reformation: and it suggests a belief that by united deliberation after prayer for the Divine blessing, and after Holy Communion in the Cathedral Church, the Bishop and assembled Clergy of a Diocese, may be enabled by the favour of God, and by the guidance of His Holy Spirit, to solve quietly and lovingly, questions of discipline and ritual, which, without such sacred influences, may cause heart-burnings and dissensions, disturbing the peace, and marring the efficiency of the Church.

And, brethren, in looking round upon yourselves assembled together in this place on this day, may I not venture to ask, Where could a better representation be found of the spiritual Senate of the Bishop, which was the strength and glory of the Church of Christ in ancient days? What would not an American Bishop give—what would not a Bishop of our own in India, or in any of our widely scattered Colonies give—for such a band of Counsellors as this? And if litigation should unhappily arise (which, may God in His mercy avert) in this Diocese, under the operation of a recent legislative Statute, where could the Bishop better look for guidance in the exercise of the discretionary power vested in him by that Statute?

But I pass on.

It is prescribed in our Code of Statutes² that members of the Capitular Body should resort to this Chapter House "for the purpose of hearing lectures, gathered from writings of the holy fathers," and represented in that Code as "efficacious in the reformation of doctrine and morals."

The literary qualifications of our Capitular Body may be presumed from the fact that Sermons in Latin as well as English, were to be delivered by the Chancellor of the Cathedral.³ And let me express my thankfulness, that in this Chapter House in the present and preceding year, large audiences have been gathered together to listen to *Lectures on Church History*, delivered by him in the discharge of his duty.

Let me also mention that the Chancellor's office has been invested with fresh dignity, and has been made productive of great benefit, by the *revival of the Theological School*⁴ of Lincoln, which, under the auspices of his predecessors in the 12th century, sent forth two Bishops to Iceland, and in which (we may be allowed to suppose) the learned friend of St. Hugh, Giraldus Cambrensis,⁵ who spent some time at Lincoln, studied with the celebrated Chancellor, Simon De Monte. That Theological School, by the blessing of God, and by the help of some generous benefactors, and by the valuable assistance of some among you in

² *Novum Registrum Lincolnense*, p. 63.

³ *Ibid.* p. 24.

⁴ *Ibid.* p. 22—24.

⁵ See the authorities in *Twelve Addresses*, p. 14, note.

giving lectures to the Students, is now flourishing, and will, we may hope, be enabled to train and send forth many faithful and zealous Ministers of Christ's Holy Word and Sacraments, especially in this Diocese. It is also a happy circumstance, that, with the aid of many of the Clergy and Laity throughout the Diocese, the renovation of our Theological School will be promoted by the architectural restoration of a beautiful portion of that noble fabric, which was erected by the framer of our Code of Statutes as they now exist, Bishop' Alnwick, and which will supply Lecture-rooms to the Students.

I had intended to say something on the subject of another School connected with this Cathedral, the *Lincoln Grammar School*; but as it is now under the consideration of the Charity Commissioners, we may expect to receive shortly an expression of their opinion upon it, as well as upon that of another important educational institution in this city, Christ's Hospital. I therefore reserve what I have to say upon that matter for another occasion, with the earnest hope and prayer that in those two Schools the City of Lincoln may be provided with ample means of liberal Education in Literature and Science, grounded on the sound basis of true religion, and accessible to all classes of the community.

I am thankful to find that an important matter which was committed to your notice at the last Visitation, has received careful attention; I mean the present condition of our capitular archives; and I

desire to tender my thanks to those members of our body who have devoted much valuable time and exemplary patience to the examination of those records. Let me here repeat the expression of a hope and belief that the materials derived from the rich storehouse of our Episcopal and Capitular registries may reflect much light on our Civil and Ecclesiastical annals, and be a valuable accession to our historical and archæological Literature.

Let me mention here a circumstance elicited by these researches. It appears that Lincoln Cathedral enjoyed a high reputation in the thirteenth and fourteenth centuries for the edifying Sermons that were preached in it. In those ages encouragements and privileges for resorting to them were given not only by Bishops of Lincoln, such as Henry Lexington, the successor of Grossetête, but also by Bishops of Lichfield, Salisbury, Worcester, Norwich, Llandaff, York, Durham, Carlisle, Moray, Dunkeld, and the Orkneys. It would seem that six centuries ago, Lincoln Cathedral was a School of homiletical learning and eloquence, and a model to other Cathedrals. This was due to the large number of its Dignitaries and Canons amounting to 69 (viz. 13 Dignitaries, and 56 Canons), some of them among the most celebrated men of their age in Church and State.

The Prebendaries are joined together as brethren by the bond of a holy obligation to say the Psalms⁶ daily, of which the titles are inscribed over their

⁶ *Novum Registrum Lincolnense*, p. 39.

respective stalls, so that, by this spiritual union of the Canons of this Cathedral, the whole Psalter is said every day throughout the year; and it may be suggested for consideration, whether a valuable body of expository teaching might not be produced by the co-operation of the Prebendaries as Preachers agreeing together to deliver a course of Sermons; each in his proper turn, on the Collects, Epistles, and Gospels, and Proper Lessons of the Sundays and Holy Days throughout the year. Such a collection would be an interesting memorial of your fraternal union in this church—a union consecrated by zeal for the glory of God, and by love for the souls of His people.

Let me notice another record, just discovered, which throws some light on a question of ritual, that has lately attracted attention. I refer to the “Articles of Visitation,” which were issued in this Chapter House by Bishop William Barlow in the year 1611, seven years after the promulgation of the present Code of Canons of the Church of England. They illustrate the 24th Canon of that Code, which bears the following title:—“Copes to be worn in Cathedral Churches by those that administer the Communion.” You will remember that the Purchas Judgment of February 23, 1871, laid stress on that Canon; and in compliance with that Judgment I have worn a Cope since that date. The 21st of Bishop Barlow’s Articles of Enquiry is as follows:—“Are there Copes in the Church for him who doth celebrate the Communion,

and for them also who do assist him?" This Article, being contemporaneous with the Canon, may be supposed to be a true exposition of its meaning.

In the spring of the present year, after prayer and Holy Communion, a band of preachers went forth from this Cathedral, with words of exhortation and benediction from the Bishop, to the work of *a nine days' Mission* in the Parishes of this City—a work in which the parochial Clergy of Lincoln joined heartily with them in brotherly love and holy zeal, and which has been greatly blessed by God, and of which, I firmly believe, some good fruit will long remain, and be seen in the great ingathering at the Last Day.

The mention which has just been made of *the preaching turns* of the Dignitaries and Prebendaries in this Cathedral leads me in the last place to say that you are now invited to agree to certain modifications in those preaching turns. In consequence of alterations in the boundaries of the Diocese in the years 1837 and 1845 some of the preaching turns have been left without Preachers, and some other anomalies exist; and it is proposed to remove them and to amend the cycle otherwise by some alterations which will, I believe, commend themselves to your favourable acceptance.

In other respects these triennial gatherings of the whole Capitular Body may be very beneficial. One of the most learned of Bishops of Lincoln, Bishop Wake, when announcing to the Dean and residentiaries his

approaching Visitation of the Cathedral in the year 1712, said, "I propose, God willing, to visit the Cathedral on the 7th day of July; and to the end that our meeting at that time may produce some good effect to the glory of God and the good of His Church, I desire that all the members of the same may be summoned to it, so that they may not only agree to rules already made, but moreover to such further rules and constitutions as shall by common consent be then agreed upon."

Brethren, I now place myself at your disposal in a similar spirit, and for a similar purpose; and may it please God, of His infinite goodness, to unite us all more closely to Himself and to one another in Him by the bonds of faith and love; and to bless all our deliberations and endeavours to His honour and glory, and to the good of His people, particularly in this Church and Diocese, through Jesus Christ our Lord.
Amen.

APPENDIX A.

LIST OF CHURCHES AND CHAPELS, BUILT, REBUILT, RESTORED, OR ENLARGED IN THE DIOCESE OF LINCOLN, FROM JANUARY 1ST, 1840, TO DECEMBER 31ST, 1874.

SUMMARY OF AMOUNTS RAISED IN THE SEVERAL DEANERIES.

<i>Deanery.</i>	<i>Total.</i>			<i>Sums not less than £100 but under £500.</i>			<i>Sums above £500.</i>		
	£	s.	d.	£	s.	d.	£	s.	d.
Aslackhoe... ..	12,904	0	0	1,524	0	0	11,380	0	0
Aveland	20,617	3	10	161	0	0	20,456	3	10
Axholme	8,806	0	0	720	0	0	8,086	0	0
Beltisloe	24,366	18	9	420	0	0	23,946	18	9
Bingham, No. I. ...	8,994	11	4	660	0	0	8,334	11	4
„ No. II.	11,767	0	0	300	0	0	11,467	0	0
„ No. III.	11,754	0	0	.....			11,754	0	0
Bolingbroke	11,594	10	6½	592	0	0	11,002	10	6½
Calcewaith, No. I. ...	8,381	0	0	510	0	0	7,871	0	0
„ No. II.	13,466	5	8	593	0	0	12,873	5	8
Candleshoe, No. I. ...	6,278	3	8	100	0	0	6,178	3	8
„ No. II.	5,293	1	9	870	0	0	4,423	1	9
Christianity	76,127	15	2½	.....			76,127	15	2½
Corringham	21,586	0	0	446	0	0	21,140	0	0
Gartree	10,912	0	0	520	0	0	10,392	0	0
Graffoe	12,852	0	0	850	0	0	12,002	0	0
North Grantham	36,453	0	9½	350	0	0	36,103	0	9½
South Grantham	11,380	9	0	739	0	0	10,641	9	0
Grimsby, No. I.	6,613	4	10½	1,638	9	1½	4,974	15	9
„ No. II.	29,000	2	6	4,078	15	8	24,921	6	10
Hill, No. I.	5,266	8	0	1,567	0	0	3,699	8	0
„ No. II.	9,922	17	10	.....			9,922	17	10
North Holland... ..	65,184	17	1	681	1	11	64,503	15	2
South Holland, No. I. ...	33,239	0	0	.....			33,239	0	0
„ No. II.	26,235	0	0	1,020	0	0	25,215	0	0
Horncastle	15,394	0	0	.....			15,394	0	0
Lafford, No. I.	5,888	0	0	852	0	0	5,036	0	0
„ No. II.	15,852	0	0	1,110	0	0	14,742	0	0

SUMMARY OF AMOUNTS RAISED IN THE SEVERAL
DEANERIES (*continued*).

<i>Deanery.</i>	<i>Total.</i>			<i>Sums not less than £100 but under £500.</i>			<i>Sums above £500.</i>		
	£	s.	d.	£	s.	d.	£	s.	d.
Lawres, No. I.	9,624	0	0	787	0	0	8,837	0	0
„ No. II.	15,674	16	10	250	0	0	15,424	16	10
Longoboby	32,278	0	0	550	0	0	31,728	0	0
Louthesk and Ludbo- rough, No. I... }	6,551	16	6	680	0	0	5,871	16	6
„ No. II.	6,672	0	0	884	0	0	5,788	0	0
„ No. III.	27,296	16	0	.....			27,296	16	0
Loveden	15,040	0	0	640	0	0	14,400	0	0
Manlake	10,014	10	4	562	10	4	9,452	0	0
Ness	7,019	0	0	450	0	0	6,569	0	0
Newark, No. I.	15,586	0	0	850	0	0	14,736	0	0
„ No. II.	34,595	8	9	1,862	0	0	32,733	8	9
Nottingham, No. I.	65,131	8	6	810	0	0	64,321	8	6
„ No. II.	9,348	0	0	770	0	0	8,578	0	0
„ No. III.	80,011	0	0	415	0	0	79,596	0	0
Retford	28,826	10	7	1,129	0	0	27,697	10	7
Southwell	12,923	15	3	.....			12,923	15	3
Stamford	5,516	0	3	.....			5,516	0	3
Tuxford	7,159	0	4	1,119	0	0	6,040	0	4
Walshcroft	14,768	0	0	710	0	0	14,058	0	0
Worksop	26,677	10	9	300	0	0	26,377	10	9
Wraggoe	18,030	9	11	1,767	0	4	16,263	9	7
Yarborough, No. I.	17,164	0	0	350	0	0	16,814	0	0
„ No. II.	17,018	12	9	1,225	14	3	15,792	18	6
	£1,009,056	7	6½	£36,413	11	7½	£972,642	15	11½

RURAL DEANS IN THE DIOCESE OF LINCOLN.

RURAL DEANS.			
Deanery of Aslackhoe	...	...	The Rev. F. Borradaile.
„ Aveland, Nos. 1 and 2	...	„	J. Dodsworth. (Coadjutor) W. Cooper.
„ Axholme	... ..	...	The Hon. and Rev. C. Dundas.
„ Beltisloe	... ..	...	The Rev. Canon Young.
„ Bingham, No. 1	... ..	„	R. Eddie.
„ „ No. 2	... ..	„	H. Seymour.
„ „ No. 3	... ..	„	J. B. Sweet. „ (Coadjutor) P. H. Douglas.
„ Bolingbroke	... ..	„	Canon Coltman.
„ Calcewaith, No. 1	... ..	„	C. A. Alington.
„ „ No. 2	... ..	„	J. H. Oldrid.
„ Candleshoe, No. 1	... ..	„	R. D. B. Rawnsley.
„ „ No. 2	... ..	„	Canon Sanderson.
„ Christianity	... ..	„	Canon Thos. S. Nelson.
„ Corringham	... ..	„	Canon Williams.
„ Gartree	... ..	„	C. F. R. Baylay.
„ Graffoe	... ..	„	J. J. Reynolds.
„ Grimsby, No. 1	... ..	„	T. P. N. Baxter.
„ „ No. 2	... ..	„	Canon Ainslie.
„ Hill, No 1	... ..	„	W. W. Talfourd.
„ „ No. 2	... ..	„	F. Pickford.
„ Horncastle	... ..	„	S. Lodge.
„ Laftord, No. 1	... ..	...	The Ven. the Archdeacon of Stow.
„ „ No. 2	... ..	„	„
„ Lawres, No. 1	... ..	„	the Archd. of Lincoln.
„ „ No. 2	... ..	...	The Rev. W. De Foe Baker.
„ Longoboby	... ..	„	Canon Perry.
„ Loveden	... ..	„	O. Smith.

APPENDIX A.

RURAL DEANS.

Deanery of Louthesk and Ludborough,

		No. 1	The Rev. J. G. Smyth.
„	„	No. 2	„ Canon Pretymann.
„	„	No. 3	„ Canon Wilde.
„	Manlake, No. 1	...	„ C. Sheffield.
„	Ness	...	„ D. Robertson.
„	Newark, No. 1	...	„ Canon Neville.
„	„ No. 2	...	„ Canon Maltby.
„	North Grantham	...	„ Canon Clements.
„	North Holland, No. 1	...	„ Canon Beridge.
„	„ No. 2	...	„ Canon Blenkin.
„	Nottingham, No. 1	...	„ A. Pavey.
„	„ No. 2	...	The Hon. and Rev. Canon Forester.
„	„ No. 3	...	The Rev. Canon Morse.
„	Retford	...	„ Canon Gray.
„	South Grantham	...	„ G. E. Welby.
„	South Holland, No. 1	...	„ Canon Moore.
„	„ No. 2	...	„ Canon Hemmans.
„	Southwell	...	„ Canon Hole.
„	Stamford	...	The Very Rev. E. R. Mantell.
„	Tuxford	...	The Rev. Henry Jubb.
„	Walshcroft	...	„ W. W. Cooper.
„	Worksop	...	„ E. Hawley.
„	Wraggoe	...	„ E. F. Hodgson.
„	Yarborough, No. 1	...	„ J. Byron.
„	„ No. 2	...	„ Canon Maclean.

RETURN OF NUMBER AND COST OF CHURCHES AND
CHAPELS BUILT, REBUILT, RESTORED, OR ENLARGED
IN THE DIOCESE OF LINCOLN,

FROM JANUARY 1st, 1840, TO DECEMBER 31st, 1874.

DEANERY OF ASLACKHOE.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Caenby... ..	Restored	300 0 0	1869
Cold Hanworth	Rebuilt	2,000 0 0	1863
Fillingham	Restored in part	350 0 0	1866
Hackthorn	Rebuilt	5,000 0 0	1850
Hemswell	Rebuilt	880 0 0	1858
Norton, Bishop's	Restored... ..	274 0 0	1868
Saxby	Restored... ..	150 0 0	1869
Spridlington	Enlarged	300 0 0	1843
„	Restored in part	150 0 0	1865
„	Being rebuilt	3,500 0 0	1874
		£12,904 0 0	

DEANERY OF AVELAND.

Aslackby	Chancel rebuilt		1856
Billingborough ... ..	.....	900 0 0	1857-66
Bourne... ..	Restored... ..	800 0 0	1840
„	New Reredos... ..	120 0 0	1866
Dembleby ... ..	.....	1,323 15 0	1867-8
Dowsby ... ..	.....	1,200 0 0	1867
Dunsby ... ..	.....	1,040 0 0	1854-57
Folkingham... ..	.....	2,300 0 0	1858-60
Horbling	Restored... ..	1,690 0 0	1845
Morton... ..	.....	3,000 0 0	1861-2
Newton	Restored... ..	1,375 0 0	1864
Osournby	Restored partly	100 0 0	1870
„	„ „	1,500 0 0	1873
Rippingale ... ..	.....	1,500 0 0	—
„	Restored Chancel	300 0 0	1856

DEANERY OF AVELAND (*continued*).

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Semperingham ... ..	.....	1,492 0 0	1868-9
Swaton (with Spanby) .....	.....	1,130 9 10	{ 1843-6 1851-2 & 1862
Threckingham ... ..	.....	684 19 0	1860-61
„	Restored	161 0 0	1872
		<u>£20,617 3 10</u>	

DEANERY OF AXHOLME.

Althorpe	Restored partially...	360 0 0	1864
Amcotts	Built	1,100 0 0	1853
Belton	Restored partially...	500 0 0	1863
Butterwick, West ...	Built	1,200 0 0	1841
Epworth	Restored partially...	807 0 0	1868
Haxey	Restored partially...	360 0 0	1863
Luddington	Rebuilt	2,219 0 0	1855
Owston	Restored	2,260 0 0	1866
		<u>£8,806 0 0</u>	

BELTISLOE.

Bitchfield ... ..	.....	1,207 0 0	1863-73
Burton-le-Coggles ...	.....	1,500 11 6	1874
Bytham, Castle	Being restored ...	500 0 0	1858
Bytham Parva ... ..	.....	948 0 0	1872-75
Careby ... ..	.....	1,322 0 0	1856-74
Carlby ... ..	.....	180 0 0	1874
Corby	Chancel	140 0 0	1860
Creeton ... ..	.....	510 0 0	1854
Gunby ... ..	.....	2,100 17 3	1869
Holywell ... ..	.....	529 0 0	1864
Ingoldsby ... ..	.....	100 0 0	1866-7
Irnham ... ..	.....	1,100 0 0	1859
Skillington ... ..	.....	800 0 0	1855
Stainby ... ..	.....	5,600 0 0	1865
Stoke ... ..	.....	3,000 0 0	1846
Swayfield	Church	586 10 0	1875
Swinstead ... ..	.....	1,800 0 0	1851-56
Witham, North ... ..	.....	315 0 0	1852
Witham-on-the-Hill ...	.....	2,128 0 0	1874
		<u>£27,366 18 9</u>	

BINGHAM, No. I.

<i>Name of Church.</i>		<i>Cost.</i>			<i>Date.</i>
		£	s.	d.	
Barnston Chapel	... Rebuilt	1,200	0	0	1857
Broughton Sulney	... Chancel rebuilt ...	300	0	0	1855
Colston Bassett	... ..	110	0	0	1868-70
Hickling	... ..	1,934	0	0	1854-73
Keyworth	... ..	1,364	0	0	1872
Kinoulton	... ..	250	0	0	1853-70
Langar	... Rebuilt	2,925	0	0	1845-65
Willoughby-on-the-Wolds	... ..	263	11	4	1856
Wysall	... ..	648	0	0	1873
		£8,994	11	4	

BINGHAM, No. II.

Bingham	... Restored	2,000	0	0	1846-73
Bridgford, East	... Restored	500	0	0	1862
Car Colston	... Restored part... ..	c. 500	0	0	1844
Cropwell, Bishop	... Restored	300	0	0	1855
Elton	... Restored part... ..	500	0	0	1857
Hawksworth	... Restored part... ..	700	0	0	1851
Holme Pierrepont	... Restored part... ..	602	0	0	1862
Radcliffe	... Restored part... ..	1,500	0	0	1858
Scarrington	... Restored	1,100	0	0	1868-71
Thoroton	... Restored	975	0	0	1869
Whatton	... Restored	3,090	0	0	1848-71
		£11,767	0	0	

BINGHAM, No. III.

Barton in Fabis	... Restored partially... ..	600	0	0	1868
Bridgford, West	... Restored	750	0	0	1872
Bonington, Sutton St.	... ..			
Ann's	... Restored	500	0	0	1860
Clifton	... Restored	1,800	0	0	c. 1840
Costock	... Restored	900	0	0	1863
Gotham	... Restored	600	0	0	1850
Plumtree	... Restored	2,500	0	0	1874
Sutton Bonnington, St.	... ..			
Michael	... Restored	750	0	0	1859
Thrumpton	... Rebuilt	3,354	0	0	1871
		£11,754	0	0	

BOLINGBROKE.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Bolingbroke, New ... ..	.....	2,837 0 8	1854
Enderby, Mavis ... ..	.....	671 12 1	1850-74
Hagnaby ... ..	.....	150 0 0	1850
Hareby ... ..	.....	442 0 0	1857
Keal, East ... ..	.....	1,100 0 0	1854
Keal, West ... ..	.....	1,532 13 6	1867
Raithby	Chancel	1,800 0 0	1873
Stickford ... ..	.....	779 3 5½	1863-4
Stickney ... ..	.....	2,282 0 10	1846-70
		£11,594 10 6½	

CALCEWAITH, NO. I.

Belleau ... ..	.....	2,000 0 0	1862
Gayton-le-Marsh ... ..	.....	715 0 0	1846-8
Haugh ... ..	.....	200 0 0	1873
Reston, South ... ..	.....	1,100 0 0	1865
Strubby	Chancel rebuilt ...	1,330 0 0	1858-74
Sutton-le-Marsh	Repaired	190 0 0	1860
Theddlethorpe, St. Helen's	Rebuilt	2,076 0 0	1863-6
Thoresby, South	Repaired	120 0 0	1871
Trusthorpe	Repaired	650 0 0	1842
		£8,381 0 0	

CALCEWAITH, NO. II.

Alford	Restored & enlarged	6,833 9 1	1866-8
Claxby	Rebuilt	561 5 6	1845-6
Cumberworth	Restored	400 0 0	1870
Hogsthorpe	Restored	700 0 0	1854
Huttoft	Restored	806 0 0	1869
Mumby	Restored	745 3 2	1844
"	Restored chancel ...	Eccl. Comms.	1873-4
Mumby, St. Leonard's	Restored & chancel built	193 0 0	1867
Rigby	Rebuilt	750 0 0	1863
Saleby	Rebuilt	1,500 0 0	1849-50
Willoughby	Restored	977 7 11	1841-75
		£13,466 5 8	

CANDLESHOE, No. I.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Ashby ... ..	.....	630 7 8	1841
Halton Holgate ...	.....	3,281 0 0	1846 & 66
Irby ... ..	.....	100 0 0	1861
Partney ... ..	.....	1,479 0 0	1862-3
Thorpe ... ..	.....	787 16 0	1866
		£6,278 3 8	

CANDLESHOE, No. II.

Addlethorpe	Repairs, &c.	200 0 0	—
Burgh Mission Church	Built	300 0 0	1868
„ Parish	Restored in part ..	850 0 0	1871
Croft Parish Church ...	Repairs, &c.	620 0 0	1857 & 63
„ Mission „	Built	250 0 0	1863
Firsby	Rebuilt	950 0 0	1857
Friskney Miss. Rooms	Enlarged	120 0 0	1871
Gunby	Rebuilt	1,263 16 9	1869
Wainfleet, St. Mary ...	Repairs, &c.	739 5 0	—
		£5,293 1 9	

CHRISTIANITY.

Lincoln, Cathedral ...	Repairs, &c.	36,555 0 2	1841-57
„ St. Anne's Chapel	Built	2,000 0 0	—
„ St. Botolph ... ..	.....	647 10 5½	1847-70
„ St. Mark	Built	3,297 17 8	1871-2
„ St. Martin	Built	8,775 0 0	1873
„ St. Mary Magdalen	Restored in part ...	700 0 0	1866
„ St. Mary-le-Wigford	Restored	2,125 0 0	1862 & 71-2
„ St. Michael	Rebuilt	3,500 0 0	1856
„ St. Nicholas	Built	2,500 3 0	1840-68
„ St. Peter-at-Arches	Repairs, &c.	2,371 2 2	1853-72
„ St. Peter-in-Eastgate	Built	4,196 0 0	1870
„ St. Peter-at-Gowts	.....	2,060 1 8¾	1852 & 69-74
„ St. Swithin	Built	6,400 0 0	1869-71
Training School Chapel	Built	1,000 0 0	1873
		£71,127 15 2½	

CORRINGHAM.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Corringham	Restored	1,000 0 0	1848-9
Gainsborough, All Saints .	Alterations	1,644 0 0	1864-9
„ Holy Trinity...	Built	4,819 0 0	1843
Grayingham	Restored	446 0 0	1862-70
Hibaldstow	Being restored ...	1,650 0 0	1875
Heapham	Restored	700 0 0	1868
Kirton-in-Lindsey ...	Restored	1,260 0 0	1861
Lea	Restored	1,783 0 0	1848
Manton	Rebuilt	1,371 0 0	1861
Morton and East Stock-			
with	Built	3,325 0 0	1846
Scotton	Chancel restored ...	608 0 0	1866
Snitterby	Rebuilt	1,000 0 0	1866
Springthorpe	Restored	1,140 0 0	1865
Wadingham	Restored	840 0 0	1861
		£21,586 0 0	

GARTREE.

Coningsby	Restored	2,170 0 0	1872
Horsington	Rebuilt	1,550 0 0	1860
Langton St. Andrew's	Built	994 0 0	1847
Mareham-le-Fen ...	Restored	2,298 0 0	1873
Martin	Restored	140 0 0	1869
Moorby	Rebuilt	1,000 0 0	1866
Roughton	Restored	200 0 0	1870
Stixwould	Chancel enlarged ...	180 0 0	1864
Tattershall ... ..	.....	1,580 0 0	1861
Wood Enderby	Rebuilt	800 0 0	1861
		£10,912 0 0	

GRAFFOE.

Aubourn	Rebuilt	3,500 0 0	1862
Bassingham	Restored	1,337 0 0	1860
Boultham	Restored	450 0 0	1864
Hykeham, North ...	Built	1,430 0 0	1858
Hykeham, South ...	Restored	985 0 0	1869
Norton Disney	Restored	100 0 0	1852
Scarle, North	Restored	300 0 0	1859-73

GRAFFOE (*continued*).

Name of Church.			Cost.			Date.
			£	s.	d.	
Skellingthorpe	...	Rebuilt	2,950	0	0	1855
Swinderby	...	Restored	800	0	0	1857
Thurlby	...	Restored	1,000	0	0	1842
			£12,852	0	0	

NORTH GRANTHAM.

Barkstone	...	Restored	634	5	1	1866
Foston	...	Restored	875	7	10½	1859
Gonerby, Great	...	Restoration in progress	1,450	0	0	1875
Gonerby, Little, School Chapel	...	Built	1,500	0	0	1864
Grantham	...	Restored	21,428	7	10	1869-75
Heydour	...	Restored	950	0	0	1857-8
Manthorpe	...	Built	1,500	0	0	1847-8
Sedgbrook	...	Restored	350	0	0	1857
Spitalgate	...	Built	5,500	0	0	1842
Syston	...	Restored	1,000	0	0	1863
Welby	...	Restored & enlarged	595	0	0	1873
Wilsford	...	Restored	670	0	0	1861
			£36,453	0	9½	

SOUTH GRANTHAM.

Barrowby	...	Restored	1,000	0	0	1855
Boothby	...	Restored	200	0	0	1869
Braceby	...	.....	289	0	0	1870
Denton	...	Restored	350	0	0	1866
Harlaxton	...	Restored	1,500	0	0	1856
Ponton, Great	...	Restored	791	9	0	1872
Ponton, Little	...	Restored	550	0	0	1868
Stroxton	...	Being restored	1,200	0	0	1875
Woolsthorpe	...	Built	4,500	0	0	1853
Wyvill	...	Built	1,000	0	0	1857
			£11,380	9	0	

GRIMSBY, No. I.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Cabourne	Rebuilt	1,154 15 9	1872
Cuxwold	Restored	450 0 0	1860
Hatcliffe (w. Raven- dale, W.)	Restored	488 9 1½	1862
Hawerby-cum-Beesby	Restored	150 0 0	1846
Ravendale, East	Rebuilt	1,400 0 0	1865
Rothwell	Restored	1,400 0 0	1848
Swallow	Chancel rebuilt ...	350 0 0	1867
Swinhope	Restored	200 0 0	1860
Wold Newton	Rebuilt	1,020 0 0	1860
		£6,613 4 10½	

GRIMSBY, No. II.

Ashby cum Fenby ...	Restored	250 0 0	1848
Aylesby	Restored	500 0 0	1859
"	"	450 0 0	1872
Barnoldby le Beck ...	Restored	185 0 0	1861
Bradley	Restored	220 0 0	1855-74
Clee	Restored	1,050 0 0	1871
Cleethorpes	Built	3,600 0 0	1863-6
"	Built (part of) ...	488 16 0	1868
"	Built (part of) &c. ...	254 0 0	1869-73
Clee, New, St. John's Mission Church ...	Built	422 9 0	1872
Coates, North	Restored	235 11 8	1867
" "	"	1,414 8 4	1861-5
Coates, Little	Restored	100 0 0	1848
Grimsby, St. James' ...	Restored	2,561 6 1	1858
" St. Andrew's ...	Built	8,695 4 4	1867-70
" St. Barnabas ...	Iron Church	1,266 14 2	1874
" Mission House ...	Built	500 0 0	1860
Healing	Restored	600 0 0	1874
Holton le Clay	Restored	425 0 0	1852 & 69
Scartho	Rebuilt	486 12 11	1859
Tetney	Restored	100 0 0	1874
"	"	1,524 0 0	1862
Waith	Restored	2,161 0 0	1859-61
Waltham	Restored	1,510 0 0	1867-74
		£29,000 2 6	

HILL, No. I.

Name of Church.			Cost.			Date.
			£	s.	d.	
Belchford	...	Chancel rebuilt	200	0	0	1859
Driby	...	Restored	600	0	0	1849
Farforth	...	Rebuilt	260	0	0	1861
Fulletby	...	Restored	650	0	0	1857
Ormsby	...	Restored	1,100	0	0	1872
Oxcombe	...	Rebuilt	320	0	0	1842
Ruckland	...	Rebuilt	300	0	0	1859
Salmonby	...	Restored	829	8	0	1872
Somersby	...	Restored	487	0	0	1865
Winceby	...	Restored	520	0	0	1866
			£5,333	0	0	

HILL, No. II.

Brinkhill	...	Rebuilt	600	0	0	1865
Dalby	...	Rebuilt	800	0	0	1862
Hagworthingham	..	Restored	1,150	0	0	1859
Harrington	...	Rebuilt	1,050	0	0	1853
Hundleby, St. Mary's	...	Rebuilt & repairs	1,980	0	0	1854, 61 & 74
Sausthorpe	...	Rebuilt	3,000	0	0	1844
Spilsby, St. James'	...	Restoration	1,342	17	10	1851, 60-73
			£9,922	17	10	

NORTH HOLLAND.

Algarkirk	...	Restored	7,260	0	0	1853 & 64
„ Fen	...	Built	5,000	0	0	1867
Benington	...	Restored	2,025	0	0	1873-4
Bicker	...	Restored in part	140	0	0	1864
Boston, St. Botolph	...	Restored	13,421	18	4	1846-67
„ St. James	...	Built	4,369	2	7	1865
Brothertoft	...	Rebuilt	1,000	0	0	1847-53
Carrington	...	Chancel built	686	0	0	1872
Donington	...	Restored	2,423	7	4	1867-8
Fishtoft	...	Restored	610	0	0	1854
„ Drove Sch. Chpl.	...	Built	150	0	0	1864
Fosdyke	...	Built	8,000	0	0	1871
Frampton, St. Michael	...	Built	1,393	0	0	1863
Frieston	...	Restored	2,340	0	0	1870-71
Gosberton	...	Restored	1,089	8	9	1867-74
Hill Dyke Chapel	...	Built	270	0	0	1857

NORTH HOLLAND (*continued*).

Name of Church.		Cost.	Date.
		£ s. d.	
Leake	Restored	1,250 2 7	1871-2
Leverton	Restored in part ...	120 0 0	1857-8
Quadring	Restored	1,000 0 0	1862
Sibsey	Restored	3,200 0 0	1856
Skirbeck, Trinity Ch. ...	Built	5,058 11 8	1847-8
Sutterton	Restored	2,362 0 0	1864
Swineshead	Restored	2,016 5 10	1869
		<u>£65,184 17 1</u>	

SOUTH HOLLAND, No. I.

Cowbitt			
Croyland	Restored	550 0 0	1858-67
Deeping, St. Nicholas ...	Built	6,000 0 0	1840-58
Moulton	Restored	2,000 0 0	1867-74
„ School Chapel	Built	2,509 0 0	1867-74
Pinchbeck, West	Built	2,750 0 0	1840-58
Pinchbeck, St. Mary ...	Built	6,370 0 0	1858-67
„ „ „	Restored }		
Spalding	Restored	11,050 0 0	1867-74
Weston, St. Mary	Restored	1,228 0 0	1858-67
„ School Chapel	Built	782 0 0	1867-74
		<u>£33,239 0 0</u>	

SOUTH HOLLAND, No. II.

Fleet	Restored	1,360 0 0	1840-74
Gedney	Restored	720 0 0	1846-65
„ Drove End	Built	1,160 0 0	1869
„ Hill	Restored	2,357 0 0	1840-74
Holbeach, All Saints ...	Restored	4,578 0 0	1859-72
„ St. Matthew's	Built	800 0 0	1868
„ St. Mark's	Built	1,480 0 0	1868-73
„ St. Luke's	Built	1,200 0 0	1869-73
„ St. John's	Built	780 0 0	1843
„ Drove Miss. House ...	Built	620 0 0	1871
Lutton	Restored	820 0 0	1860
Sutton, Long	Restored	2,730 0 0	1866-74
„ St. Edmund	Restored	440 0 0	1845-74

SOUTH HOLLAND, NO. II. (*continued*).

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Sutton, St. Matthew ...	Built	4,780 0 0	1843-74
Tydd, St. Mary	Restored	1,180 0 0	1865-74
„ St. Mary Mission House	Built	650 0 0	1859
„ Gote Mission House	Purchased	230 0 0	1859
Whaplode	Restored	350 0 0	1846-74
		£26,235 0 0	

HORNCASTLE.

Ashby, West	Restored	1,721 0 0	1873
Edlington	Rebuilt	1,146 0 0	1860
Horncastle, St. Mary's	Restored	4,847 0 0	1861
„ Holy Trinity	Built	2,175 0 0	1848
High Toynton	Rebuilt	1,273 0 0	1872
Minting	Nave rebuilt	822 0 0	1863
Ranby	Rebuilt	1,050 0 0	1862
Scrivelsby	Restored	860 0 0	1861
Wispington	Rebuilt	1,500 0 0	1863
		£15,394 0 0	

LAFFORD, NO. I.

Anwick	Restored	350 0 0	1859
Ashby-de-la-Launde ...	Rebuilt	600 0 0	1857
Billinghay	Restored	300 0 0	1856
Dorrington	Restored	1,000 0 0	1867
Kyme, South	Restored	202 0 0	1860
Leasingham	Restored	1,600 0 0	1863
Rauceby	Restored	525 0 0	1853
Ruskington	Restored	1,311 0 0	1861
		£5,888 0 0	

LAFFORD, NO. II.

Asgarby	Restored	450 0 0	1873
Aunsby	Rebuilt	980 0 0	1861
Burton Pedwardine ...	Rebuilt	1,172 0 0	1871
Heckington	Restored	2,600 0 0	1867
Helpringham	Restored	700 0 0	1873

LAFFORD, No. II. (*continued*).

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		<i>£ s. d.</i>	
Howell	Restored	700 0 0	1870
Kirkby-la-Thorpe ..	Restored	380 0 0	1860
Quarrington	Restored	1,000 0 0	1863
Scredington	Restored	1,000 0 0	1869
Sleaford	Restored	6,590 0 0	1874
Swarby	Restored	280 0 0	1854
		<u>£15,852 0 0</u>	

LAWRES, No. I.

Dunholme	Restored	675 0 0	1853
Fiskerton ... ..	.....	1,200 0 0	1863
Friesthorpe ... ..	.....	250 0 0	—
Snarford	Restored	287 0 0	1875
Greetwell ... ..	.....	250 0 0	—
Nettleham	Restored	750 0 0	—
Reepham	Restored	850 0 0	—
Riseholme	Built	2,500 0 0	—
Scothorne	Repaired	500 0 0	—
Sudbrooke	Rebuilt	1,862 0 0	1862
Willingham, Cherry ...	.....	500 0 0	—
		<u>£9,624 0 0</u>	

LAWRES, No. II.

Aisthorpe	Rebuilt	3,000 0 0	1867
Brattleby	Rebuilt partly ...	1,067 0 0	1859
Broxholme	Rebuilt	1,050 0 0	1857
Burton, Gate	Rebuilt	2,000 0 0	1866
Carlton, South	Restored	1,300 0 0	1860
Kettlethorpe	Restored	250 0 0	1858
Marton	Restored	1,038 10 0	1868-70
Stow	Restored	5,119 6 10	1853-64-66
Upton	Rebuilt partly ...	850 0 0	1874-75
		<u>£15,674 16 10</u>	

LONGOBOBY.

Name of Church.		Cost.			Date.
		£	s.	d.	
Bracebridge	... .. Restored	2,600	0	0	1874
„ Asylum Chapel	Built	1,700	0	0	1869
Branston	... .. Chancel built	200	0	0	1860
Coleby	... .. Restored (partly)	550	0	0	1866
Dunston	... .. Restored	4,500	0	0	1874
Harmston	... .. Restored	1,350	0	0	1868
Kirkby Green	... .. Built	—			—
Martin	... .. Built	1,600	0	0	1874
Metheringham	... .. Additional aisle and restored.	1,053	0	0	1859-70
Navenby	... .. Restored	2,700	0	0	1875
Nocton	... .. Built	10,000	0	0	1874
Potterhanworth	... .. Restored	1,740	0	0	1857
Temple Bruer	... .. Built	850	0	0	1873
Waddington	... .. Restored (partly)	350	0	0	1867
Washingborough	... .. Restored	2,385	0	0	1872
Welbourn	... .. New chancel	700	0	0	1858
		£32,278	0	0	

LOUTHESK AND LUDBOROUGH, No. I.

Covenham, St. Bartho-					
lomey	... .. Restored	350	0	0	1864
Elkington, North	... .. Rebuilt	1,000	0	0	1852
„ South	... .. Restored	1,600	0	0	1873
Fotherby	... .. Rebuilt	1,345	0	0	1863
Keddington	... .. Restored	330	0	0	1863
Ludborough	... .. Restored	930	0	0	1860
Yarborough	... .. Rebuilt	996	16	6	1854
		£6,551	16	6	

LOUTHESK AND LUDBOROUGH, No. II.

Carlton, Great	... .. Rebuilt	1,650	0	0	1860
Cockerington, South	... .. Restored	750	0	0	1873
Conisholme	... .. Nave restored	120	0	0	—
Manby	... .. Restored	150	0	0	1868
Marsh Chapel	... .. Restored	3,000	0	0	1843-52
Saltfleetby, All Saints	... .. Restored	300	0	0	1874
„ St. Clement's	... .. Restored	200	0	0	1865-73
„ St. Peter's	... .. Restored	114	0	0	1845
Skidbrook	... .. Restored	388	0	0	1854
		£6,672	0	0	

LOUTHESK AND LUDBOROUGH, No. III.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Authorpe	Repaired... ..	288 0 0	1848
Cawthorpe	Built	1,000 0 0	1860
Haugham	Rebuilt	1,500 0 0	1840
Legbourne	Restored... ..	2,625 17 0	1868
Louth, St. James'	Restored... ..	11,757 4 0	1869-74
„ St. Michael's ...	Built	3,716 14 0	1863
„ Holy Trinity ...	Built	4,500 0 0	1865
Reston, North ...	Rebuilt	650 0 0	1868
Welton	Restored... ..	1,259 0 0	1850
		£27,296 16 0	

LOVEDEN.

Ancaster	Restored... ..	340 0 0	1859
Beckingham	Restored... ..	1,300 0 0	1850-60
Brandon Chapel ...	Restored... ..	500 0 0	1872
Brant Broughton ...	Being restored	3,300 0 0	1875
Caythorpe	Restored & enlarged	3,000 0 0	1860-61
Fulbeck	Restored... ..	2,700 0 0	1850-72
Honington	Restored... ..	900 0 0	1872-73
Hough-on-the-Hill ...	Restored... ..	500 0 0	1845
Leadenham	Restored... ..	1,600 0 0	1861
Normanton	Restored... ..	300 0 0	1845
Stubton	Restored... ..	600 0 0	1870
		£15,040 0 0	

MANLAKE.

Ashby School Chapel...	Built	210 0 0	1863
Bottesford	Restored... ..	1,200 0 0	1840-74
Broughton	Chancel	352 10 4	1871-72
Burringham	Built	1,000 0 0	1857
Burton-on-Stather ..	Restored... ..	4,000 0 0	1867-74
Halton, West ... ..	.....		—
Roxby	Rebuilt	1,560 0 0	1874-75
Winterton	Restored... ..	1,692 0 0	1844-72
		£10,014 10 4	

NESS.

Name of Church.		Cost.	Date.
		£ s. d.	
Barholme	Restored... ..	952 0 0	1856
Gretford	Restored... ..	967 0 0	1854
Thurlby	Restored... ..	450 0 0	1856
Uffington	Restored... ..	4,000 0 0	1866
Wilsthorpe	Restored... ..	650 0 0	1863
		£7,019 0 0	

NEWARK, NO. I.

Besthorpe Chapel of Ease	Built	400 0 0	1843
Clifton	Restored in part ...	1,450 0 0	1872
Collingham, North ...	Restored	780 0 0	1859
„ South	Restored	724 0 0	1863
Cromwell	Restored... ..	744 0 0	1874
Fledborough	Restored in part ...	300 0 0	1845
Langford	Restored... ..	150 0 0	1841
Laxton	Restored... ..	2,550 0 0	1860
Moorhouse	Rebuilt	1,200 0 0	1861
Marnham	Restored... ..	1,025 0 0	1847
Normanton	Restored... ..	520 0 0	1859
Scarle, South	Restored... ..	1,000 0 0	1870
Sutton	Restored... ..	743 0 0	1847
Thorney	Rebuilt	4,000 0 0	1847
		£15,586 0 0	

NEWARK, NO. II.

Averham	Restored... ..	2,055 13 10	1840-73
Kelham	Restored... ..	911 0 0	1873
Balderton	Partly restored ..	300 0 0	1864-75
Barnby-in-the-Willows	Restored... ..	450 3 6	1855
Coddington	Rebuilt	2,000 0 0	1865
Cotham	Restored... ..		1867
Elston ... ..	.....	479 0 0	1859-72
Farndon ... ..	.....	300 0 0	1865-73
Hawton	Repairs	333 6 4	—
Kilvington ... ..	.....	586 0 0	1852-53
Newark, St. Mary Magdalene	Restored... ..	16,950 0 0	1855
„ St. Leonard's ...	Built	5,814 1 4	—
Sibthorpe	Restored... ..	900 0 0	1858

NEWARK, No. II. (*continued*).

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Staunton	Rebuilt	2,200 0 0	1855
Stoke, East ... ..	.....	736 3 9	1874
Syerston ... ..	.....		—
Thorpe ... ..	.....	580 0 0	1872
		£34,595 8 9	

NOTTINGHAM, No. I.

Annesley	Built	8,300 0 0	1874
Basford	Rebuilt	3,738 3 5	1857
„ Chapel of Ease			
Christ Church ...	Built	2,306 0 0	1855
„ New	Built	1,054 0 0	1858
Beeston	Restored... ..	4,868 9 7	1845
Bulwell	Rebuilt	4,000 0 0	1850
Eastwood	Rebuilt	5,845 0 0	1858
Hucknall Huthwaite			
Mission Room ...	Built	100 0 0	1867-74
Hucknall Torkard ...	Restored... ..	3,259 15 3	1874
Kirkby	Restored... ..	4,000 0 0	1866
„ Woodhouse	Built	2,560 0 0	1860
Linby	Restored... ..	230 0 0	1854
Mansfield, St. Peter's...	Restored... ..	4,700 0 0	1870-74
„ Mission Room ...	Built	240 0 0	1870
„ St. John's	Built	9,766 12 2	1855
„ Woodhouse	Restored... ..	2,809 17 5	1852
Nuttall	Restored... ..	774 10 8	1858
Skegby	Restored... ..	1,445 0 0	1870
„ Mission Room ...	Built	1,500 0 0	1873
Strelley	Restored... ..	1,200 0 0	1856
Sutton-in-Ashfield ...	Restored... ..	2,194 0 0	1867-74
Teversall	Restored... ..	240 0 0	1867-74
		£65,131 8 6	

NOTTINGHAM, No. II.

Bulcote	Rebuilt	1,120 0 0	1862
Epperstone	Restored... ..	420 0 0	1854
Gedling	Restored... ..	900 0 0	1872
Gonalstone	Restored... ..	700 0 0	1853
Hoveringham	Rebuilt	1,258 0 0	1864
Lambley	Restored... ..	350 0 0	1855
Lowdham	Restored... ..	1,600 0 0	1860
Thurgarton	Rebuilt	3,000 0 0	1854
		£9,348 0 0	

NOTTINGHAM, No. III.

Name of Church.			Cost.			Date.
			£	s.	d.	
All Saints	Built .. ..	...	8,009	0	0	1864
St. Andrew's	Built ... ..	...	7,439	0	0	1874
St. Ann's	Built ... ..	...	3,500	0	0	1864
Holy Trinity	Restored... ..	...	1,557	0	0	1874
St. Luke's	Built ... ..	...	5,500	0	0	1863
St. Luke's	Restored... ..	...	415	0	0	1872
St. Matthew's	Built	{	12,825	0	0	1855-56
St. Mark's	Built	}				
St. Mary's	Restored... ..	...	9,313	0	0	1858
„ „ „ „	„ „ „ „	...	13,000	0	0	1874
St. Nicholas	Restored... ..	...	1,321	0	0	1871
St. Paul	Restored... ..	...	896	0	0	1872
St. Saviour's	Built ... ..	...	4,000	0	0	1864
„ Miss. Room	Built ... ..	...	1,100	0	0	1871
Sneinton	Restored... ..	...	800	0	0	1871
„ St. Matthias	Built .. ..	...	3,000	0	0	1869
St. Thomas... ..	{ Purchased and made into a church ... }		5,986	0	0	1873
Trinity, Free Church...	Built ... ..	...	1,350	0	0	1859
			£80,011	0	0	

RETFORD.

Babworth	Restored... ..	...	434	0	0	1859
Beckingham	Restored... ..	...	160	0	0	1856
Bole	Restored... ..	...	1,104	0	0	1866
Clareborough	Restored... ..	...	1,900	0	0	1874
Clayworth	Restored... ..	...	2,000	0	0	1874
Eaton	Rebuilt .. ..	...	1,200	0	0	1858
Everton	Restored... ..	...	750	0	0	1869
Gamston	Restored... ..	...	2,050	0	0	1855
Hayton	Restored... ..	...	625	0	0	1859
Lound	Built .. ..	...	400	0	0	1859
Mattersey	Restored... ..	...	1,020	0	0	1866
Misterton	Restored... ..	...	1,500	0	0	1846
Retford, East	Restored... ..	...	7,804	10	7	1840-74
„ Missn. Room	Built ... ..	...	135	0	0	1872
„ West	Restored... ..	...	2,000	0	0	1864
Scrooby	Restored... ..	...	650	0	0	1864
Sturton	Restored... ..	...	3,100	0	0	1871
Sutton-cum-Lound ...	Restored... ..	...	1,000	0	0	1856
Walkeringham	Restored... ..	...	994	0	0	1870-73
			£28,826	10	7	

SOUTHWELL (This does *not* include the large expenditure on Southwell Collegiate Church by the Ecclesiastical Commissioners).

Name of Church.				Cost.			Date.
				£	s.	d.	
Bilsthorpe	...	...	Restored	900	0	0	1870
Bleasby	...	...	Restored	870	18	3	1867
Blidworth	...	...	.....	1,304	17	0	—
Caunton	...	...	Restored	2,000	0	0	1870
Farnsfield	...	...	Rebuilt	2,762	0	0	1860
Kirklington	...	...	Restored	600	0	0	1874
Kneesall	...	...	Restored	1,130	0	0	1873
Norwell	...	...	Restored	2,000	0	0	1874
Upton	...	...	Restored	1,356	0	0	1860-4-7
				£12,923	15	3	

STAMFORD.

Stamford, All Saints	...	Restored	...	3,344	18	6	1858
„ St. John's	...	Restored	...	718	0	0	1856
„ St. Mary's	...	Restored	...	803	1	9	1853
„ St. Michael's	...	Restored	...	650	0	0	1856
				£5,516	0	3	

TUXFORD.

Askham	...	Restored	...	380	0	4	1854
Cottam	...	Restored	...	136	0	0	1868
Darlton	...	Rebuilt	...	1,050	0	0	1863
Drayton, East	...	Restored	...	700	0	0	1873
„ „	...	Chancel	...	By Eccl. Comm.			1856
„ Little	...	Restored	...	600	0	0	1874
Dunham	...	Restored	...	1,040	0	0	1862
Headon	...	Restored	...	450	0	0	1853-8
Kirton	...	Restored	...	920	0	0	1865
Leverton North	...	Restored part	...	253	0	0	1847
Ragnall	...	Restored	...	800	0	0	1864
Tresswell	...	Restored	...	830	0	0	1855
				£7,159	0	4	

WALSCROFT.

<i>Name of Church.</i>		<i>Cost.</i>	<i>Date.</i>
		£ s. d.	
Binbrook		4,923 0 0	1869
Claxby		1,500 0 0	1871
Kelsey, South	Restored... ..	250 0 0	1854
Linwood	Restored... ..	1,252 0 0	1848-68
Newton	Rebuilt	750 0 0	1860
Normanby-le-Wold		1,300 0 0	1868
Rasen, Market	Restored... ..	1,643 0 0	1862
„ Middle	Restored... ..	1,610 0 0	1861
„ West		530 0 0	1850-69
Tealby		550 0 0	1872
Thornton-le-Moor		460 0 0	1872
		£14,768 0 0	

WORKSOP.

Boughton	Rebuilt	1,550 0 0	1868
{ Edwinstowe	Restored... ..	1,440 0 0	1845-62
} Ollerton	Restored... ..	300 0 0	? 1863
Elksley	Restored... ..	587 0 0	1845-73
Harworth	Restored... ..	1,489 16 7	1870
Worksop	Restored... ..	8,009 4 2	1847-57
Worksop, St. John's	Built	6,501 10 0	1869
Shire Oaks... ..	Built	6,800 0 0	1863
		£26,677 10 9	

WRAGGOE.

Apley, Cemetery Chapel	Built	309 10 7	1874
Bardney	Restored... ..	473 9 9	1870-74
Barkwith, East		500 0 0	1867-70
„ West	Restored... ..	500 0 0	1867
Burgh-on-Bain		1,200 0 0	1870-74
Hainton		2,400 0 0	1846
Hatton... ..		1,300 0 0	1870-74
Holton-le-Beckering	Restored... ..	2,227 10 7	1860 & 70-74
Kirmond		900 0 0	1847
Langton	Rebuilt	1,540 0 0	1866
Legsby... ..		450 0 0	1844
Ludford	Rebuilt	2,308 0 0	1864
Rand		324 0 0	1862
Sixhills... ..		942 0	1870

WRAGGOE (*continued*).

<i>Name of Church.</i>				<i>Cost.</i>			<i>Date.</i>
				£	s.	d.	
Snelland	...	...	Restored...	728	19	0	1863 & 67-70
Sotby	...	...	Restored...	210	0	0	1858
Torrington, East	...	...	.....	817	0	0	1848
„ West	...	...	Rebuilt	900	0	0	1862
				£18,030	9	11	

YARBOROUGH, NO. I.

Barrow	...	...	Restored...	1,220	0	0	1868
Barton, St. Peter	...	...	Restored...	1,100	0	0	1859
Elsham	...	...	Restored...	2,250	0	0	1874
Ferriby, South	...	...	Restored...	350	0	0	1870
Habrough	...	...	Rebuilt	1,800	0	0	1869
Halton, East	...	...	Restored...	915	0	0	1868
Horkstow	...	...	Restored...	500	0	0	1868
Melton Ross	...	...	Rebuilt	1,500	0	0	1867
Saxby	...	...	Rebuilt	2,560	0	0	1846-9
Ulceby	...	...	Restored...	758	0	0	1852
Wootton	...	...	Restored...	1,286	0	0	1851
Worlaby	...	...	Rebuilt	2,200	0	0	1874
Wrawby	...	...	Restored...	725	0	0	1869
				£17,164	0	0	

YARBOROUGH, NO. II.

Brocklesby	...	...	.....	619	0	0	1852
Caistor	...	...	Interior of chancel	1,519	0	0	1873
Grasby	...	...	.....	2,400	0	0	1870-74
Holton-le-Moor	...	...	Rebuilt	600	0	0	1854
Kelsey, North	...	...	Restored...	481	14	3	1857-8
„ „	...	...	Rebuilt	860	0	0	1860
„ „	...	...	.....	1,530	0	0	1867-70
„ „ School	...	...	.....	
„ „ Chapel	...	...	Built	550	0	0	1870-4
Kirmington	...	...	Restored...	1,044	18	6	1860
Limber Magna	...	...	Restored...	494	0	0	1847-61
Nettleton	...	...	.....	1,670	0	0	1870-74
Riby	...	...	.....	5,000	0	0	1867-70
Stallingborough	...	...	Interior restored	250	0	0	1874
				£17,018	12	9	

APPENDIX B.

PAROCHIAL CONFIRMATIONS IN THE DIOCESE OF
LINCOLN BY THE BISHOP OF LINCOLN AND
BISHOP SUFFRAGAN OF NOTTINGHAM IN 1873—
1875.

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Aby	—	—	—
Addlethorpe	7	7	14
Aisthorpe	1	4	5
Alford	42	52	94
Algarkirk	10	8	18
Alkborough	8	5	13
Allington, East	—	—	—
Allington, West	4	7	11
Althorpe	3	9	12
Alvingham	6	6	12
Ancotts	6	16	22
Ancaster	1	5	6
Anderby	13	13	26
Annesley	9	16	25
Anwick	1	4	5
Apesthorpe	—	—	—
Apley	—	—	—
Appleby	10	10	20
Arnold	5	11	16
Asgarby	—	1	1
Asgarby. <i>See</i> Kirkby-la-Thorpe	—	—	—
Ashby	3	9	12
Ashby by Partney	—	—	—
Ashby-de-la-Launde	2	5	7
Ashby Puerorum... ..	1	—	1
Ashby, West	10	14	24
Askham	3	5	8
Aslackby	7	10	17
Asterby	—	—	—

	Males.	Females.	Total.
Aswarby	1	8	9
Aswardby	—	3	3
Attenborough	5	14	19
Aubourn	7	8	15
Aunsby	2	2	4
Austerfield	—	3	3
Authorpe	5	5	10
Averham	15	12	27
Awsworth	4	5	9
Aylesby	—	—	—
Babworth	20	21	41
Balderton	3	1	4
Bardney	19	36	55
Barholme with Stow	2	4	6
Barkston	8	6	14
Barkwith, East	4	12	16
Barkwith, West	5	4	9
Barlings	17	14	31
Barnby in the Willows	—	—	—
Barnetby, New	—	—	—
Barnetby-le-Wold	—	5	5
Barnoldby-le-Beck	1	5	6
Barnstone. <i>See</i> Langar... ..	—	—	—
Barrow on Humber	30	51	81
Barrowby	24	24	48
Barton in Fabis	7	4	11
Barton upon Humber	5	8	13
Basford, Old	8	25	33
Basford, New	29	30	59
Bassingham	6	4	10
Bassingthorpe	—	—	—
Baston	7	8	15
Baumber, or Bamburgh	1	3	4
Bawtry	3	7	10
Beckingham	—	—	—
Beckingham	2	8	10
Beelsby	1	3	4
Beesby	5	4	9
Beeston	22	35	57
Belleau	7	8	15
Belshford	1	5	6
Belton	5	4	9
Belton, Isle of Axholme... ..	7	26	33
Bennington	—	1	1
Bennington, Long	13	10	23
Benniworth	10	24	34
Bevercotes... ..	—	—	—

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Besthorpe	—	—	—
Bicker	3	9	12
Bigby	5	6	11
Bilborough. <i>See</i> Strelle	—	—	—
Billingborough	1	11	12
Billinghay	18	11	29
Bilsby	9	15	24
Bilsthorpe with Rufford Liberty	10	12	22
Binbrook, St. Mary	16	20	36
Bingham	13	29	42
Biscathorpe	—	7	7
Bitchfield	—	1	1
Blankney	5	4	9
Bleasby	5	1	6
Blidworth with	6	9	15
" Newstead Liberty	2	7	9
Bloxholme... ..	—	1	1
Blyborough	5	7	12
Blyton	—	—	—
Blyth	1	15	16
Bole	3	12	15
Bolingbroke	7	7	14
Bolingbroke, New	5	5	10
Bonby	4	13	17
Boothby Graffoe	—	1	1
Boothby Pagnell	3	4	7
Boston	72	100	172
Chapel of Ease... ..	6	2	8
Bothamsall	10	9	19
Bottesford	27	14	41
Boughton	1	3	4
Boultham	—	—	—
Bourn	8	21	29
Braceborough	7	6	13
Bracebridge	2	6	8
Braceby with Sapperton	4	2	6
Bradley	—	—	—
Bradmore	—	—	—
Bramcote	4	15	19
Branston	13	19	32
Brattleby	4	10	14
Brauncewell	3	4	7
Bratoft	1	2	3
Bridgford, East	4	10	14
Bridgford, West	1	2	3
Brigg	15	27	42
Brigsley	—	4	4

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Brinkhill	—	3	3
Brinsley	9	10	19
Brocklesby	—	6	6
Brothertoft	—	3	3
Broughton	23	24	47
Broughton, Brant	18	8	26
Broughton, Sulney	—	3	3
Broxholme	3	4	7
Bucknall	1	1	2
Bulcote	—	—	—
Bulwell	30	70	100
Bunny, St. Mary	1	5	6
Burgh	62	57	119
Burgh on Bain	1	—	1
Burringham	—	—	—
Burton by Lincoln	5	10	15
Burton Coggles	7	8	15
Burton, Gate	6	5	11
Burton Joyce	—	—	—
Burton Pedwardine	—	—	—
Burton Stather	18	17	35
Burton, West. <i>See</i> Hayton	—	—	—
Burwell	—	—	—
Buslingthorpe	—	—	—
Butterwick	—	—	—
Butterwick, West	7	18	25
Bytham, Castle	4	4	8
Bytham, Parva	7	17	24
Cabourn	2	7	9
Cadeby	—	—	—
Cadney	1	4	5
Caenby	4	3	7
Caistor	42	39	81
Calceby	—	—	—
Calcethorpe	1	5	6
Calkwell	—	—	—
Calverton	6	15	21
Cammeringham	—	—	—
Candlesby	4	5	9
Canwick	2	5	7
Carburton	—	—	—
Car-Colston	2	2	4
Careby	6	5	11
Carlby	4	6	10
Carlton, Castle	—	—	—
Carlton Magna	5	5	10
Carlton in Lindrick	—	4	4

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Carlton	8	8	16
Carlton-le-Moorland	4	4	8
Carlton Scroop	6	1	7
Carlton, North	—	—	—
Carlton, South	4	0	4
Carlton on Trent	1	2	3
Carrington	7	3	10
Carrington, St. John	3	25	28
Caunton	17	21	38
Cawthorpe, Little	1	2	3
Caythorpe	6	13	19
Chapel Hill	—	—	—
Clareborough	3	12	15
St. Saviour	3	23	26
Claxby with Well	8	6	14
Claxby with Normanby	13	32	45
Clayworth	15	18	33
Claypole	—	—	—
Clee	16	25	41
Clee, New, St. John's	2	13	15
Clifton	6	10	16
Clifton, North	1	5	6
Clixby	—	—	—
Coates. <i>See</i> Willingham by Stowe	—	—	—
Coates, Great	3	4	7
Coates, Little	—	2	2
Coates, North	—	1	1
Cockerington, North	1	3	4
Cockerington, South	3	2	5
St. Leonard's	2	—	2
Cockerton	—	—	—
Cockerton, South	—	—	—
Coddington	13	12	25
Cold Hanworth	—	—	—
Coleby	7	6	13
Collingham, North	6	9	15
Collingham, South	13	8	21
Colsterworth	4	8	12
Colston Bassett	9	22	31
Colwick	—	—	—
Coningsby	12	27	39
Conisholme	1	5	6
Corby	—	1	1
Corringham	3	8	11
Cossall	2	1	3
Costock	2	5	7
Cotgrave	11	18	29

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Cotham	3	3	6
Cottam	—	—	—
Covenham, St. Bartholomew	2	3	5
Covenham, St. Mary	1	1	2
Cowbit... .. .	2	5	7
Cranwell	—	—	—
Creeton	1	5	6
Croft	11	13	24
Cromwell	4	9	13
Cropwell Bishop	5	9	14
Croyland	8	18	26
Crowle	24	37	61
Croxby	2	2	4
Croxton	1	2	3
Culverthorpe	—	—	—
Cumberworth	—	—	—
Cuxwold	4	12	16
Dalby	3	1	4
Dalderby	—	—	—
Darlington. <i>See</i> Dunham	—	—	—
Deeping, St. James	11	14	25
Deeping Fen (St. Nicholas)	26	34	60
Deeping, Market	14	16	30
Deeping, West	1	8	9
Dembleby	—	3	3
Denton	5	7	12
Digby	3	5	8
Doddington	22	17	39
Doddington. <i>See</i> Westborough ...	—	—	—
Donington	19	23	42
Donington on Bain	—	5	5
Dorrington, or Dirrington	9	13	22
Dowsby	1	2	3
Drayton East with Stokeham	3	3	6
Drayton West with East Markham ...	4	6	10
Driby	—	—	—
Dunham with Darlington	6	30	36
Dunholme	3	5	8
Dunsby	—	1	1
Dunston	12	17	29
Eagle	2	5	7
Eakring	4	3	7
East Ferry	—	—	—
Eastville	1	3	4
Eactwood	8	18	26
Eaton. <i>See</i> Gamston	—	—	—
Edenham	5	10	15

					Males.	Females.	Total.
Edingley ...	...	...	...	...	2	5	7
Edlington ...	...	...	...	...	2	6	8
Edwalton ...	...	...	...	...	2	5	7
Edwinstowe	...	...	...	...	15	26	41
Egmanton	...	...	...	...	2	4	6
Elkington ...	...	...	...	...	8	14	22
Elksley ...	...	...	...	...	3	13	16
Elsham ...	...	...	...	...	3	12	15
Elston ...	...	...	...	...	2	6	8
Elton ...	...	...	...	...	4	3	7
Enderby, Bag	...	...	...	...	2	—	2
Enderby, Mavis	...	...	...	...	1	5	6
Enderby, Wood	...	...	...	...	—	—	—
Epperstone	...	...	...	...	8	14	22
Epworth ...	...	...	...	...	7	29	36
Evedon ...	...	...	...	...	2	4	6
Everton ...	...	...	...	...	13	18	31
Ewerby ...	...	...	...	...	1	6	7
Faldingworth	...	...	...	...	—	—	—
Farforth ...	...	...	...	...	—	—	—
Farlthorpe	...	...	...	...	1	2	3
Farndon ...	...	...	...	...	18	24	42
Farnsfield ...	...	...	...	...	14	9	23
Fenby ...	...	...	...	...	—	—	—
Fenton ...	...	...	...	...	—	—	—
Ferriby, South	...	...	...	...	—	5	5
Fillingham	...	...	...	...	4	3	7
Finningley	...	...	...	...	10	16	26
Firsby ...	...	...	...	...	2	3	5
Firsby ...	...	...	...	...	7	17	24
Fishtoft ...	...	...	...	...	2	6	8
Fiskerton ...	...	...	...	...	7	10	17
Fledborough	...	...	...	...	4	4	8
Fleet ...	...	...	...	...	4	5	9
Flintham ...	...	...	...	...	4	7	11
Flixborough	...	...	...	...	7	19	26
Folkingham	...	...	...	...	23	22	45
Fordington	...	...	...	...	—	—	—
Fosdyke ...	...	...	...	...	—	—	—
Foston ...	...	...	...	...	4	9	13
Fotherby ...	...	...	...	...	2	3	5
Frampton ...	...	...	...	...	4	12	16
Friesthorpe	...	...	...	...	—	1	1
Frieston ...	...	...	...	...	24	28	52
Friskney ...	...	...	...	...	18	33	51
Frithville ...	...	...	...	...	—	—	—
Frodingham	...	...	...	...	3	9	12

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Fulbeck	9	19	28
Fulletby	5	7	12
Fulstow	4	5	9
Gainsborough	57	102	159
Holy Trinity	53	60	113
Morton... ..	5	1	6
East Stockwith	—	2	2
Gamston with Eaton	6	4	10
Gautby	—	—	—
Gayton-le-Marsh	5	5	10
Gayton-le-Wold	7	2	9
Gedling	12	23	35
Gedney	—	10	10
Gedney Drove End	3	8	11
Gedney Hill	7	9	16
Girton	—	—	—
Glentham	1	15	16
Glentworth	2	6	8
Golto	4	—	4
Gonalstone	—	2	2
Gonerby, Great	3	8	11
Gosberton	16	20	36
Gotham	13	6	19
Goulceby	3	7	10
Goxhill	3	3	6
Grainsby	4	5	9
Grainthorpe	20	24	44
Granby	6	8	14
Grantham	153	175	328
Grasby	4	11	15
Grayingham	10	13	23
Greasley	—	—	—
Greetham	—	—	—
Greetwell	—	—	—
Gretford with Wilsthorp	5	17	22
Grimoldby	24	12	36
Grimsby, Great	24	53	77
Mission	14	30	44
St. Andrew's	15	24	39
St. Barnabas	2	2	4
Grimsby, Little	1	—	1
Gringley on the Hill	—	7	7
Grove, St. Helen	2	8	10
Gunby, St. Nicholas. <i>See Stainby</i>	—	—	—
Gunby, St. Peter	8	8	16
Gunhouse	—	1	1
Haborough	3	6	9

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Hacconby	8	5	13
Haceby	1	3	4
Hackthorn	15	14	29
Hagnaby	1	3	4
Hagnaby	—	—	—
Hagworthingham	5	6	11
Hainton	4	15	19
Halam	—	6	6
Haitham	—	—	—
Hale, Magna and Parva	9	11	20
Hallington	—	—	—
Halloughton	2	1	3
Halton, East	—	7	7
Halton, Holgate	11	20	31
Halton, West	3	8	11
Hammeringham	—	—	—
Hannay	3	9	12
Harlaxton	7	5	12
Hareby	—	—	—
Harmston	4	4	8
Harpwell	3	3	6
Harrington	1	6	7
Harworth	26	18	44
Hatcliffe	—	—	—
Hatton	5	12	17
Haugh	1	—	1
Haugham	—	—	—
Haverholme Priory	—	3	3
Hawerby	—	7	7
Hawksworth	8	9	17
Hawton	—	5	5
Haxey	9	21	30
Hayton with Burton	3	10	13
Headon	—	—	—
Healing	1	1	2
Heapham	—	—	—
Heckington	26	33	59
Helpringham	5	14	19
Hemingby	1	16	17
Hemswell	—	—	—
Heydour with Kelby	23	18	41
Hibaldstow	2	11	13
Hickling	1	12	13
Hockerton	5	7	12
Hogsthorpe	—	12	12
Holbeach, All Saints	13	26	39
St. John	3	7	10

					Males.	Females.	Total.
Holbeach, St. Mark	...	...	...	...	1	6	7
St. Luke	...	...	...	...	3	1	4
Holbeck Woodhouse	...	...	...	...	—	—	—
Holland Fen	...	...	...	...	2	3	5
Holme	...	...	...	...	8	3	11
Holme Pierrepoint	...	...	...	...	10	12	22
Holton-le-Beckering	...	...	...	...	8	7	15
Holton-le-Clay	...	...	...	...	6	13	19
Holton-le-Moor	...	...	...	...	7	6	13
Holywell	...	...	...	...	2	2	4
Honington	...	...	...	...	—	5	5
Horbling	...	...	...	...	1	5	6
Horkstow	...	...	...	...	6	15	21
Horncastle	...	...	...	...	53	78	131
Horsington	...	...	...	...	8	7	15
Hough on the Hill	...	...	...	...	13	10	23
Hougham	...	...	...	...	8	9	17
Howell	...	...	...	...	3	4	7
Hucknall Torkard	...	...	...	...	12	33	45
Humberstone	...	...	...	...	1	3	4
Humby	...	...	...	...	—	—	—
Hundleby	...	...	...	...	9	22	31
Hungerton with Wyvill	...	...	...	...	3	4	7
Huttoft	...	...	...	...	3	12	15
Hykeham, N.	...	...	...	...	2	3	5
Hykeham, S.	...	...	...	...	3	2	5
Hyson Green	...	...	...	...	7	17	24
Immingham	...	...	...	...	—	—	—
Ingham	...	...	...	...	10	10	20
Ingoldmells	...	...	...	...	—	4	4
Ingoldsby	...	...	...	...	5	9	14
Irby in the Marsh	...	...	...	...	—	1	1
Irby upon Humber	...	...	...	...	1	5	6
Irnham	...	...	...	...	—	—	—
Keal, East...	...	...	...	...	8	10	18
Keal, West	...	...	...	...	4	8	12
Keddington	...	...	...	...	—	2	2
Keelby	...	...	...	...	7	12	19
Kelby. <i>See</i> Heydour.	...	...	...	...	—	—	—
Kelham	...	...	...	...	—	—	—
Kelsey, N.	...	...	...	...	16	23	39
Kelsey, S....	...	...	...	...	6	11	17
Kelstern	...	...	...	...	—	—	—
Kettlethorpe	...	...	...	...	11	20	31
Keyworth	...	...	...	...	1	4	5
Killingholme	...	...	...	...	12	11	23
Kilvington	...	...	...	...	1	5	6

	Males.	Females.	Total.
Kimberley... ..	3	5	8
Kingerby	—	1	1
Kingston upon Soar	7	9	16
Kinoulton	6	10	16
Kirkby, East	10	10	20
Kirkby Green	—	1	1
Kirkby in Ashfield	13	12	25
Kirkby Woodhouse	—	—	—
Kirkby-la-Thorpe with Asgarby	3	7	10
Kirkby Underwood	4	5	9
Kirkby upon Bain	3	7	10
Kirklington	9	3	12
Kirkstead	—	—	—
Kirmington	8	8	16
Kirmond-le-Mire	1	1	2
Kirton	4	11	15
Kirton	1	3	4
Kirton in Lindsey	16	23	39
Knaith	3	7	10
Kneesall	12	10	22
Kneeton	—	1	1
Kyme, South	1	23	24
Laceby	8	9	17
Lambley	—	2	2
Laneham	5	13	18
Langar with Barnston	10	10	20
Langford	3	2	5
Langrick Ville	—	4	4
Langtoft	6	11	17
Langton	—	1	1
St. Andrew	1	5	6
Langton by Partney	3	2	5
Langton by Wragby	7	8	15
Laughton	—	—	—
Laughton	9	—	9
Lavington, or Lenton	6	3	9
Laxton	8	12	20
Lea	13	8	21
Leadenham	3	4	7
Leake	9	10	19
Leake, East	8	22	30
Leake, West	8	22	30
Leasingham	7	14	21
Legbourn	9	15	24
Legsby	4	7	11
Lenton	7	51	58
Leverton	—	—	—

	Males.	Females.	Total.
Leverton, North	—	3	3
Leverton, South	8	21	29
Limber Magna	2	11	13
Linby with Papplewick	5	4	9
LINCOLN : Grammar School	9	—	9
Theological College	3	—	3
St. Botolph	9	9	18
St. Mark	2	19	21
St. Martin	7	21	28
St. Mary-le-Wigford	19	35	54
St. Mary Magdalene	3	16	19
St. Michael	47	20	67
St. Nicholas with St. John	17	33	50
St. Paul	12	21	33
St. Peter at Arches with St. Benedict	15	10	25
St. Peter in Eastgate with St. Margaret	40	74	114
St. Peter at Gowts	49	63	112
St. Swithin	5	26	31
Training School	—	2	2
Linwood	5	6	11
Lissington	—	5	5
Littleborough	2	2	4
Londonthorpe	6	5	11
Louth :			
St. James	69	79	148
St. Michael	15	32	47
Trinity	44	66	110
Lowdham	10	10	20
Ludborough	—	5	5
Luddington	16	9	25
Ludford	15	15	30
Lusby	7	6	13
Mablethorpe, St. Mary	8	11	19
Mablethorpe, St. Peter	—	—	—
Maidenwell	—	—	—
Maltby-le-Marsh	7	8	15
Manby	3	6	9
Mansfield, St. Peter	16	28	44
St. John	20	45	65
Mansfield Woodhouse	13	29	42
Manthorpe	2	6	8
Manton	1	13	14
Maplebeck	6	7	13
Mareham-le-Fen	4	7	11
Mareham on the Hill	2	10	12
Markby	—	—	—
Markham, East. See West Drayton ...	6	19	25

	Males.	Females.	Total.
Markham, Clinton	7	—	7
Marnham	—	5	5
Marsh Chapel	5	4	9
Marston. <i>See</i> Hougham...	—	—	—
Martin	—	2	2
Marton	5	13	18
„ Union	—	1	1
Mattersey	6	4	10
Melton Ross	8	12	20
Messingham	11	8	19
Metheringham	6	9	15
Midville	—	—	—
Miningsby	—	—	—
Minting	—	—	—
Misson	12	16	28
Misterton	7	15	22
Moorby	—	4	4
Morton	12	5	17
Morton	1	5	6
Moulton	20	22	42
Moulton Chapel	—	—	—
Muckton with Burwell and Walmsgate	6	9	15
Mumby	9	16	25
Mumby Chapel, St. Leonard's...	2	10	12
Muskham, North	4	17	21
Muskham, South	—	4	4
Navenby	4	8	12
Nettleham	22	18	40
Nettleton	1	2	3
Newark upon Trent :			
St. Mary Magdalen	128	110	238
Christ Church	18	16	34
St. Leonard's	18	40	58
Newton	3	8	11
Newton by Toft	—	—	—
Newton on Trent	—	—	—
Nocton	—	3	3
Normanby	3	1	4
Normanby	2	5	7
Normanton	2	5	7
Normanton upon Soar	—	1	1
Normanton on Trent	8	4	12
Northope (or Northorpe)	3	7	10
Norton, Bishop	10	12	22
Norton Cuckney	17	11	28
Norton Disney	3	1	4
Norwell with Carlton	6	12	18

					Males.	Females.	Total.
Nottingham :							
St. Mary	...	...	...	...	61	142	203
St. Peter	...	...	...	...	9	22	31
St. Nicholas	...	...	...	...	26	82	108
St. James	...	...	...	...	12	19	31
St. Paul	...	...	...	...	2	5	7
St. John	...	...	...	...	33	42	75
Trinity	...	...	...	...	40	126	166
St. Matthew	...	...	...	...	17	35	52
St. Mark	...	...	...	...	3	10	13
St. Luke	...	...	...	...	27	52	79
St. Ann	...	...	...	...	27	70	97
St. Andrew	...	...	...	...	10	22	32
St. Saviour	...	...	...	...	23	67	90
All Saints	...	...	...	...	17	45	62
St. Stephen	...	...	...	...	14	34	48
St. Thomas	...	...	...	...	29	26	55
Nuttall	...	...	...	...	10	10	20
Ollerton	...	...	...	...	10	5	15
Orby	...	...	...	...	2	8	10
Ordsall	...	...	...	...	8	22	30
Ormsby, Nun	...	...	...	...	—	1	1
Ormsby, South	...	...	...	...	15	21	36
Orston with Thoroton	...	...	...	...	20	16	36
Osbourneby	...	...	...	...	6	6	12
Ossington	...	...	...	...	4	5	9
Owersby	...	...	...	...	3	3	6
Owmbly	...	...	...	...	—	—	—
Owmbly	...	...	...	...	5	9	14
Owston	...	...	...	...	14	20	34
Owthorpe	...	...	...	...	1	—	1
Oxcombe	...	...	...	...	—	2	2
Oxton	...	...	...	...	2	13	15
Panton	...	...	...	...	2	7	9
Papplewick. See Linby...	...	...	...	...	—	—	—
Partney	...	...	...	...	4	13	17
Perlethorpe	...	...	...	...	—	6	6
Pickworth...	...	...	...	...	—	3	3
Pilham	...	...	...	...	—	—	—
Pinchbeck, East	...	...	...	...	27	33	60
Pinchbeck, West	...	...	...	...	29	29	58
Plumtree	...	...	...	...	3	14	17
Pointon	...	...	...	...	—	—	—
Ponton, Great	...	...	...	...	8	7	15
Ponton, Little	...	...	...	...	17	10	27
Potterhanworth	...	...	...	...	1	4	5
Quadring	...	...	...	...	4	6	10

	Males.	Females.	Total.
Quarrington	9	11	20
Radcliffe (or Ratcliffe)	19	28	47
Radford, Old	3	3	6
Radford, New	27	58	85
Ragnall. <i>See</i> Dunham	—	—	—
Raithby	1	11	12
Raithby by Louth with Hallington ...	3	5	8
Rampton	5	3	8
Ranby	—	2	2
Rand	6	3	9
Rasen, Market	24	28	52
Rasen, Middle, Drax	5	11	16
Rasen, West	4	6	10
Ratcliffe upon Soar	—	6	6
Rauceby, North and South	18	14	32
Ravendale, East	6	10	16
Ravendale, West	—	—	—
Redbourne	4	7	11
Reepham	2	8	10
Rempstone	—	4	4
Reston, North	—	—	—
Reston, South	5	8	13
Retford, East	27	51	78
Retford, West	3	2	5
Revesby	7	4	11
Riby	1	4	5
Rigsby	—	—	—
Rippingale	13	13	26
Riseholme	6	2	8
Risby	—	—	—
Rolleston	—	6	6
Ropsley	2	10	12
Rothwell	3	8	11
Roughton	2	2	4
Rowston	—	—	—
Roxby	4	7	11
Ruckland	—	—	—
Ruddington	11	19	30
Ruskington	12	10	22
Saleby	2	1	3
Salmonby	—	2	2
Saltfleetby, All Saints	—	2	2
Saltfleetby, St. Clement's	—	3	3
Saltfleetby, St. Peter	8	5	13
Sapperton. <i>See</i> Braceby	—	—	—
Saundby	—	—	—
Sausthorpe	—	2	2

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Saxby with Frisby	5	3	8
Saxby	5	17	22
Saxilby with Ingleby	8	24	32
Scamblesby	1	2	3
Scampton	6	10	16
Scarle, North	—	—	—
Scarle, South	12	12	24
Scarrington	1	5	6
Scartho	7	4	11
Scawby	5	18	23
Scopwick	—	1	1
Scothorne	14	6	20
Scotter	22	26	48
Scotton	6	7	13
Scrayfield	—	—	—
Scredington	2	6	8
Scrembly with Grebby	5	7	12
Screveton	—	2	2
Scrivelsby	1	4	5
Scrooby	—	1	1
Searby	6	8	14
Sedgebrooke	—	1	1
Selston	12	8	20
Semperingham	13	5	18
Shelford	1	1	2
Shelton	5	5	10
Shireoaks	13	11	24
Sibsey	4	4	8
Sibthorpe	—	3	3
Six Hills	2	7	9
Skegby	28	17	45
Skegness	4	5	9
Skellingthorpe	31	15	46
Skendleby	8	19	27
Skidbrook with Saltfleet	3	3	6
Skillington	5	6	11
Skinnaud	—	—	—
Skirbeck	2	11	13
Holy Trinity	1	14	15
Sleaford, New	37	45	82
Sleaford, Old	7	6	13
Sloothby	—	—	—
Snarford	3	5	8
Snelland	1	5	6
Sneinton, St. Stephen	69	162	231
St. Matthias	22	24	46
Snitterby	9	14	2

	Males.	Females.	Total.
Somerby	6	15	21
Somerby	1	1	2
Somercotes, North	26	31	57
Somercotes, South	26	32	58
Somersby	6	1	7
Sotby	14	12	26
Southwell	11	39	50
Trinity Church... ..	6	7	13
Spalding	88	97	185
St. John Baptist's	7	2	9
Spanby	—	—	—
Spilsby	14	45	59
Spital	—	—	—
Spittlegate	14	23	37
Spridlington	20	13	33
Springthorpe	8	5	13
St. Denys	—	—	—
Stainby with Gunby	15	1	16
Stainfield	13	12	25
Stainton by Langworth	8	10	18
Stainton-le-Vale	10	10	20
Stainton, Market... ..	2	3	5
Stallingborough	2	2	4
Stamford : All Saints	10	44	54
St. George	18	24	42
St. John the Baptist	19	33	52
St. Mary	8	19	27
St. Michael	13	17	30
Stanford-upon-Soar	1	3	4
Stanton-on-the-Wolds	—	—	—
Stapleford	—	—	—
Stapleford	1	5	6
Staunton	2	5	7
Steeping, Little	5	7	12
Steeping, Great	13	16	29
Stenigot	2	1	3
Stewton	1	1	2
Stickford	3	7	10
Stickney	7	12	19
Stixwould	7	—	7
Stockwith, Chapel	—	15	15
Stoke, East	14	10	24
Stoke, North and South	7	10	17
Stokeham	—	1	1
Stow	—	1	1
Stowe	7	11	18
Stragglethorpe	—	—	—

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Strelley with Bilborough	7	13	20
Stroxton	5	6	11
Strubby	11	6	17
Stubton	2	8	10
Sturton Magna	1	7	8
Sturton	7	22	29
Sudbrooke	7	6	13
Surfleet	3	4	7
Sutterby	—	2	2
Sutterton	2	8	10
Sutton-cum-Lound	2	5	7
Sutton Bonnington	2	6	8
Sutton, St. Ann	2	2	4
Sutton in Ashfield	24	49	73
Sutton in the Marsh	6	12	18
Sutton, Long	6	23	29
St. Nicholas	2	2	4
St. Edmund	5	16	21
St. James	—	—	—
St. Matthew	3	4	7
Sutton upon Trent	14	18	32
Swaby	—	10	10
Swaby	12	12	24
Swallow	—	—	—
Swaton	6	3	9
Swayfield	3	4	7
Swinderby	16	9	25
Swineshead	41	57	98
Swinhope	2	1	3
Swinstead	7	—	7
Syerston	5	5	10
Syston	1	4	5
Tallington	6	3	9
Tathwell	1	7	8
Tattershall	—	2	2
Tealby	6	15	21
Temple Bruer	1	6	7
Tetford	4	5	9
Tetney	8	17	25
Teversall	4	7	11
Theddlethorpe, All Saints	11	7	18
Theddlethorpe, St. Helen	5	4	9
Thimbleby	6	7	13
Thoresby, North	8	17	25
Thoresby, South	10	8	18
Thoresway	1	3	4
Thorganby	—	—	—

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Thorney with Brodholme	5	13	18
Thornton	—	4	4
Thornton Curtis	3	5	8
Thornton-le-Fen (Longville)	—	5	5
Thornton-le-Moor	—	1	1
Thoroton. <i>See</i> Orston	—	—	—
Thorpe, St. Peter	19	23	42
Thorpe, St. Lawrence	8	2	10
Thorpe in the Glebe	—	—	—
Thorpe on the Hill	2	5	7
Threckingham	—	5	5
Thrumpton	6	10	16
Thurgarton with Hoveringham	6	22	28
Thurlby	3	3	6
Thurlby	7	7	14
Timberland	5	9	14
Tithby with Cropwell Butler	14	10	24
Toft next Newton	—	—	—
Tollerton	5	6	11
Torksey	—	7	7
Torrington, East	1	2	3
Torrington, West	1	2	3
Tothill	2	2	4
Toynnton, All Saints	6	6	12
Toynnton, St. Peter	2	6	8
Toynnton, High	7	6	13
Toynnton, Low	3	3	6
Treswell	7	9	16
Trowell	—	—	—
Trusthorpe	8	7	15
Tupholme	—	—	—
Tuxford	12	6	18
Tydd, St. Mary	19	27	46
Uffington	3	4	7
Ulceby with Fordington	4	9	13
Ulceby	10	26	36
Upton with Kexby	4	10	14
Upton	—	6	6
Usselby	6	4	10
Utterby	1	5	6
Waddington	1	9	10
Waddingworth	—	—	—
Wadingham	—	3	3
Wainfleet, All Saints	18	41	59
Wainfleet, St. Mary	9	20	29
Waith	5	2	7
Walcot	2	3	5

	Males.	Females.	Total.
Walcot	—	1	1
Walesby	—	—	—
Walesby	5	9	14
Walkeringham	3	12	15
Walmsgate. <i>See</i> Muckton	—	—	—
Waltham	4	9	13
Warsop	27	17	44
Washingborough	22	10	32
Heighington	—	5	5
Welbourn	1	4	5
Welby	7	9	16
Well	3	3	6
Wellingore	6	15	21
Wellow	—	—	—
Welton	9	17	26
Welton-le-Marsh	5	12	17
Weston-le-Wold	30	25	55
Westborough with Doddington	8	5	13
Westby	—	—	—
Westhorpe	—	—	—
Weston, St. Mary	2	12	14
Weston	6	4	10
Whaplode	8	15	23
Whaplode Drove	15	18	33
Whatton	3	12	15
Wheatley, North	11	8	19
Wheatley, South	—	—	—
Whitton	2	6	8
Wickenby	1	14	15
Widmerpool	—	5	5
Wigtoft	—	7	7
Wilford	5	11	16
Wilksby	—	—	—
Wildsworth	—	—	—
Willingham by Stowe, and Coates	16	3	19
Willingham, Cherry	—	—	—
Willingham, North	—	4	4
Willingham, South	4	9	13
Willoughby	4	9	13
Willoughby in the Wold	10	11	21
Willoughby, Scot... ..	—	—	—
Willoughby, Silk... ..	7	4	11
Willoughton	3	10	13
Wilsford	4	3	7
Wilsthorpe. <i>See</i> Gretford	—	—	—
Winceby	4	3	7
Winkbourne	—	1	1

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Winteringham	—	7	7
Winterton	—	2	2
Winthorpe	15	9	24
Winthorpe	1	10	11
Wispington	2	6	8
Witham, North	8	7	15
Witham, South	—	—	—
Witham on the Hill	4	5	9
Withcall	7	3	10
Withern	13	16	29
Wold Newton	2	2	4
Wollaton	8	14	22
Woodborough	13	24	37
Woodhall	—	—	—
Woolsthorpe	9	12	21
Wootton	16	23	39
Worksop	38	55	93
St. John	7	10	17
Scofton	5	3	8
Shireoaks, Chapel	—	—	—
Worlabye	13	17	30
Wragby	15	27	42
Wrangle	18	24	42
Wrawby	14	11	25
Wroot	5	11	16
Wyberton	—	4	4
Wyham	—	—	—
Wykeham, Chapel	—	—	—
Wysall	4	13	17
Wyvil. <i>See</i> Hungerton	—	—	—
Yarburgh	3	3	6

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